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Jan

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ALVINIST CONTACT

37th YEAR OF PUBLICATION, No. 1812

OCTOBER 30, 1981

What is war like?

by Peter Broersma

Mr. Broersma lives in Chatham, ON

Remembrance Day signifies more than a red poppy and two minutes of silence for deceased war veterans. To me it means that I can live in a free country, a country that has freedom of speech, freedom of religion and freedom of press. A lot of people think that wars are won by famous generals. I think that wars are won by the little people who are willing to sacrifice everything so that others can live in freedom.

Let us not forget the gallant men of the 1st Canadian Army, the British and the U.S. Armies and all the others.

We should also remember the countless men and women who together formed the resistance movements in Europe. They lie in unmarked graves. They, too, gave their lives for freedom. They selflessly participated in the fighting close to the Allied Forces.

Thank God for little people. Let us hope that they will never disappear as they are the strength, in fact the fibre of any community.

If there be any glory in war, let it rest on men like these. We should remember these men and women for their strong and warm humanity. There can be no restoration of the lives who were killed in all the campaigns for the liberation of Europe, but the freedom in many countries of Western Europe today is their monument.

People who have been to Europe and visited the numerous war cemeteries where Canadians, English, French, Dutch and Belgians lie, know that the people of those countries will never forget. They cherish the memories of those days by a display of love in taking care of the graves. It is touching to see little children there



Men from the Black Watch Regiment of Canada piping at a cemetery in The Netherlands.
— Taken from "A Liberation Album"

caring for those graves and ornamenting them with flowers.

A boy once asked me, "What is war like?" I smiled and said, "You want to know what war is like? You sleep in a hole in the ground which you have dug while someone tried to kill you. It is an open grave that fills up with water and you feel the cold, clammy wet that goes into your marrow. At night you get some boards, or tin, or an old door, and put it over one end of your slit trench. Then you shovel as much dirt on top as you can scrape up nearby. You sleep with your head under this, not to keep the rain out, but to protect your head against scrapnel. In the daytime you chain smoke, curse or pray. At night smoking is taboo. If you are two in one hole, sometimes you make remarks such as, "Guess that one landed close to John's hole. I hope he is alright. Every soldier experiences

the war in a different way."

War is the story of people. All the men of the Allied Forces, the enemy they fought and the civilians who were caught up in the bloody confusion of the war. And it all started because of Hitler's insane gamble to dominate the world.

Come November the eleventh, take the time to go to the cenotaph in your city or village and for two minutes remember all those men and women who gave their lives for the freedom you enjoy now.

Old volunteers are bound by the umbilical cord of shared moments of glory and agony from the past.

Maybe you have seen them on Armistice Day, these old men with faces creased like weather-beaten stone and shoulders that tremble slightly with the exertion of holding to rigid attention when their national

anthem is played.

You have seen their eyes mist over with the rush of memories but it has never been something anyone of this generation could share. There are the thick photo albums and all the medals polished to a high sheen. It was pretty tough, but we asked for it, courage, valour, heroism and death. Who were they, these 20th century volunteers, these modern counterparts of the ancient Roman warriors who fought, loved and died in strange lands.

Who were these faceless men, buried under the blood, sweat and dirt of war? Who were the women who loved these men? They deserve a special place in history.

We should get the thought processes of the young and old going and perhaps lead the younger generation towards more study of their elders' past.

Spiritual harvest in Canadian prison

DORCHESTER, NB, — A Saturday morning meeting in the gymnasium of the regional maximum security prison here was a highlight of the Leighton Ford crusade held in nearby Moncton during the final week of September. Twenty-eight of the 220 prisoners responded to the evangelist's invitation to indicate publicly faith in Jesus Christ. According to chaplain Pierre Allard, 20 of those were registering "first time decisions."

The total number of inmates in Dorchester Penitentiary is 320. Over ninety per cent of eligible prisoners voluntarily attended the two-hour service.

In commenting on the response, Ford pointed out that he had come

simply as a harvester who was reaping where others had faithfully sowed during previous months. He was referring to the extensive ministry conducted by the Rev. Pierre Allard and three associate chaplains.

Allard, who is fluent in French and English, is head chaplain in Dorchester and regional chaplain of the federal penal institutions in the Atlantic region of Canada.

Since coming to Dorchester four and a half years ago, he has led in the formation of the Christian Council for Reconciliation. The volunteer agency has recruited interested Christians to be involved in ministry to prison inmates and their families. The volunteers come from a wide cross-section

of churches.

The response to the evangelistic invitation on that Saturday morning was not surprising, said Ford, when one recognizes that hundreds of hours of service and prayer had been invested by volunteers and chaplains. Allard, his fellow chaplains, and

volunteers meet each Tuesday evening, for instance, with 55 to 60 inmates for a prayer meeting.

The Christian community within the prison walls will now seek to incorporate within its fellowship the twenty who indicated their first-time public decisions at the gymnasium meeting.

Next week:

Indian culture/ our mandate

VIEWPOINT

Refugees still need our help

There are millions of men, women and children huddled in makeshift huts throughout the world. Many of them have lived in these temporary homes for five years, yet they still live with the hope of finding a new home in a new land.

They are refugees and the only ingredient in their survival is hope. Many of their families and friends have left for new homes in the free West.

When we think of refugees we think of those Vietnamese or Laotian families whom we sponsored a year or two ago. The problem, we presumed, was over. Most of those refugees have found places.

Well, recent statistics tell otherwise. The United Nations High Commission for Refugees reports that there are between 10-15 million refugees right

now around the world and that they are found in four major areas: South East Asia (we knew that), Africa, Latin America (El Salvador), and East Europe (Poland).

Our task as sponsoring churches is not over; it has just begun. The world situation seems more critical now than it was two years ago. The publicity about refugees has stopped in the daily media. We hear very little about the plight of the Vietnamese, or the Polish or Salvadorians who try to survive in crowded camps.

Beginning with this issue, you will again be confronted with the need for sponsoring groups for refugees. The Christian Reformed World Relief Committee (CRWRC) in Canada reviewed the work of the churches across Canada in a special meeting this summer. Churches have gained con-

siderable expertise in resettling these refugees. Entire ministries have been established in BC's lower mainland and a special education program is being carried out in the heart of Toronto. It would be sad if this expertise were wasted.

The first of a series of monthly articles appears in this issue about the work thus far by the churches across Canada. One region will be featured each month and there will also be supplementary articles on the progress of current sponsorship programs.

If local congregations and consistories are still wondering if there is a need for further sponsorship of refugees, they can rest assured that there is a need. Each classis has a CRWRC board member who can provide further information about

sponsorship. In some congregations, the deacons are responsible for refugee sponsorship. In areas where there is more than one church close by a refugee committee has usually been established. In some congregations each district sponsors a refugee family.

Resources vary from church to church and classis to classis. Where refugee programs have died within local congregations, they should be revived. Where local congregations are unsure about how to go about sponsorship, check with neighbouring deaconates or the CRWRC office in Burlington, Ontario.

Let our hearts again go out to those who have lost their freedom, their homes, and their loved ones.

Keith Knight

Sects and cults

Today's counter-culture is fascinated by Eastern mysticism. What is at the heart of mysticism? Its purpose is to strive for union with the divine. It is a desire for "immediacy" (an immediate knowledge). If you want to know God, you must concentrate solely on this desire and sink into yourself. Mysticism's route to salvation is withdrawal from the world into the silence of the forests, into the inner chambers of the soul.

"Perfect master" Maharaj Ji's Divine Light cult promises "enlightenment" through meditation. In contemporary eastern-oriented cults in the West the emphasis is on consciousness exploration and the altering of the consciousness. Self-discovery, self-help techniques, turn inward to achieve "self-realization", are advocated as new ways of perceiving reality.

One of North America's most popular paths to self-realization is Transcendental Meditation. "What McDonald's has done for the hamburger, TM has done for Eastern mysticism.... TM has made Eastern mysticism acceptable, fashionable, and desirable to the public by saturating the American consciousness." What is union with the divine? Does man become just a wave in the ocean of deity?

Mysticism always had its attraction. It can be found at any time and anywhere in the long history of mankind. It has something beautiful and valuable. In Christianity there is also an element of mysticism, though it differs sharply from the non-Christian mystical aims and practices. There is something in man that does not rest until he has found the unseen, the eternal, the infinite. The solace of silence, the emphasis on inner experience and the achieving of a detached tranquillity are mighty appealing options in our noise-polluted, dangerous and restless world.

What is the watershed between Eastern mysticism and the Christian faith?

1. God

In Eastern mysticism, God is the unmoveable rest, the eternal silence, the impersonal one. Whenever Gautama Buddha was asked about God he always answered in terms of "resolute" or "roaring silence". "And why, monks, have I not declared it? Because it is not profitable..." A saying of

Lao-Tse is: "Those who know do not speak. Those who speak do not know."

Eastern mysticism rests in the thought of God indwelling man. Contact with God comes through the heart and spiritual seeing. But God cannot be known, as we understand knowing. He can only be experienced. The preparations for the journey of the soul to God are fasting, spiritual exercises and meditation. A God experience can be sought through religious dance, repetitious music and magic.

The Christian worships the God who takes the initiative, who plans, comforts, shows Himself in the beauty of creation, acts in history, works through man's conscience, rebukes and makes promises. In Eastern mysticism there is no comfort, no help, no salvation, no hope, no ideals and no purpose. The God of the Christian faith is the God who made a covenant with Abraham and spoke to Moses in the desert. Above all He is the God who has spoken through His Son Jesus Christ.

2. Jesus Christ

Without Jesus Christ there is no truth. Christianity denies that insight to truth is possible apart from Christ. He is the truth (John 14:6). No one can come to know God apart from our Lord and the full and perfect revelation that is in Him. Christ is also the Good Shepherd who seeks the lost. God reaches out for sinners. This is grace. As we read in Isaiah: "I revealed myself to those who did not ask for me; I was found by those who did not seek me." (65:1)

3. Guilt

In Eastern mysticism man is reaching for God. He has the ability to break away from himself and to unite with the divine. But the Bible pictures man as a run-away from God, a rebel. There is great distance between God and man. This gap was symbolized by the curtain that hung between the holy and holy of holies in ancient Israel's temple. No one could just walk into the holy of holies. The curtain was not removed until Christ died on the cross. Fellowship with God comes through Christ and not through the paths outlined by eastern mysticism.

4. The Bible

The Christian can know the will of God through the Bible. God has published His will and purposes. There is no need for secret mantras, "extra-revelation" or new insights.

Mysticism and Christianity compared

Knowledge about God and His will is not just for the initiated, the select members of a cult. The Word of the living God is available to all and is universally valid. No cult leader is needed to aid the reader.

5. Meditation

Has meditation no place in the life of the Christian? It has. Silence, contemplation and periods of withdrawal are indispensable ingredients for a healthy spiritual life. Activism and the neglect of the emotional and experiential have impoverished many Christians. But Christian meditation has a different focus.

In Eastern mysticism meditation is turned inward; in the Christian faith it is turned outward. It centres on Christ and His Word. The Psalmist (1:2 KJV) says that the blessed man "meditates" on "the law of the Lord" and does so "day and night", and not just at a designated hour.

In Philippians 4:8 the apostle Paul says that every Christian ought to think on the criteria of correct behaviour: "...whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable - if anything is excellent and praiseworthy - think about such things." Moral duty, concern for the neighbour and God's word should be the outcome of meditation.

6. Escapism

In Eastern mysticism the meditative life leads to world flight. The love for

the world is squashed. Life is for seeking the eternal and turning away from time. This philosophy of life doesn't encourage world involvement. Young people who are so enamoured by the spirituality of the East should spend some time in the villages and even in the large cities of India. So much of the poverty is not just caused by economic injustice, overpopulation or exploitation by the multinationals.

For centuries India's holy men have practiced a type of spirituality that has led to their withdrawal from the daily routine of life. Many have become parasites of the community, supported by the gifts of those who need help themselves.

A Welsh correspondent wrote about India's holy men: "No wonder that those who meditate feel peaceful, simple and calm. Disregard the world about you and you have nothing to worry about. It is this self-abstractness which is the product of meditation that has landed India in its present state of semi-starvation. Five thousand years of meditation have never ploughed a field or built a house."

In his book *The Dust of Death* Os Guinness has a chapter on Eastern mysticism entitled *The East, No Exit*. This is a masterful summary of the Christian view of what the East has to offer. Young people who turn to Eastern mysticism will come to a spiritual dead end.

Johan D. Tangelder

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LETTERS

Eve would be working in 1981

Dear Sir:

A letter in response to Viewpoint, October 2, 1981. Adam and Eve in 1981.

Life is wonderful. Not dreary as some would have us believe. God created it and saw that it was good. Man sinned. Christ died for us, therefore, giving us everlasting life and HOPE.

If Adam and Eve lived today, their marriage would not fall apart within one year. Adam, if he lived today, would, no doubt, have learned to make formula and change his baby's diaper. Eve, on the other hand, given the modern conveniences which we have today in keeping house, may have found time for a second job. Their optimism for the future, (a God-given gift to all), would have allowed them to make the necessary changes for a happy marriage in 1981.

We have been blessed throughout the generations and never before have we lived during a time where love is so greatly expressed.

It is a fact that the high rate of interest on loans and mortgages today places tremendous stress on the family, not to mention the ever-increasing cost of Christian education, church, missions, medical research and support to our local community. It is also a fact that more money is needed to maintain a reasonable standard of living. However, the need for money does not turn the family's focus inward. The majority of Christian parents do not grasp for lottery tickets in an attempt to strike it rich. Through the gen-

erosity of many concerned individuals, we were able to contribute over one million dollars, (from one and two wage-earner families), to the C.W.R.C. when a request was made by them to begin a mission out-reach in West Africa. This is only one example out of many, but a very recent project. Does that sound like inward focus? When there is a need, the majority of people band together and are very generous.

That beautiful love relationship within the family does not just become strained because mother must become the second breadwinner. Strain on the family could also come about because of the absent father, who after having worked eight hours, comes home for a quick bite and is out the door to cadet, consistory, school board, business meeting or catechism teaching — An ever increasing number of fathers must travel with their job, leaving you know who (mother) to cope with the pressures and strains of family life, by herself. With that in mind, maybe it is a good thing that our families do not number eight, twelve or more children, as it was in the 1950s. Unless mom was super mom, she would have a difficult time coping alone.

We are all working mothers. Some of us have the capabilities of working at two jobs, and do well at both.

Whatever our vocation, the important things to remember are the words written in 1 Corinthians 10:31. So, whether you eat or drink, or whatever you do, do all to the glory of God. Therefore,

placing blame on the working mother for the marriage breakup, seems to be an unfair judgment. That is the very thing we are told not to do in Luke 6:37. "Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven."

Rather than making our own judgments about working mothers and marriage breakdown, we should instead place more focus on the words written in 1 Corinthians 13:4-13, "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends, as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. When I was a child, I spoke like a

child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. So faith,

hope, love abide, these three; but the greatest of these is love."

With God's help, let us try to live up to these words, without making any accusations or verbally destroying each other.

R.C. Vandervlaet
Ottawa, ON

Salvation and murder

Dear Sir:

This letter is in reference to the "The Place of Women in the Church" in the July 3 Calvinist Contact.

I will quote one Bible verse. In Galatians 3:28 it states: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." I assumed from this that anybody who has been saved can serve Christ in the church. I would like some comments on that.

I do not believe in capital punishment but in a strong penal system. If God wanted it he would have had Cain executed for killing Abel, King David executed for having Uriah murdered and Jesus saved the woman from being stoned to death. John 8:7: "And as they continued to ask him, he stood up and said to them, 'Let him who is without sin among you be the first to throw a stone at her.'" God told us "Thou shalt not kill."

Betty Voskamp
Waterdown, ON

In defence of women's liberation

Dear Sir:

It is difficult to reply to your October 2 editorial "Adam and Eve in 1981" without sarcasm.

Comments come to mind which are perhaps best left unsaid in a paper such as Calvinist Contact. Nevertheless, something must be said. The views presented do a great disservice to women, thus, indirectly, to men as well.

It is annoying to hear expressed, "If only things were like the good old days when 'men were men' and 'women were women'." Admittedly, those days were comfortable for many, but expressing a supposedly biblical desire for man-woman relationships to be as they were in past decades or centuries first of all ignores the injustices, exploitation, and secular attitudes that existed in those times as well as now, and secondly, does not in any way address the urgent problem of straightforwardly confronting the present male-female situation, in marriages, friendships, and society-at-large.

It is simplistic, even demeaning, to dismiss women wanting to "find their niche in life" or "map out a career" only as manifesting a "secular doctrine". This grossly distorts the legitimate aims of women who strive to be well-rounded people rather than only extensions of, or mouthpieces for their husbands' personalities, attitudes, and opinions. These aims are not the result of the women's liberation movement—a husband, in fact, in his marriage vows, if spoken in a Christian Reformed Church, states to his wife-to-be: "I will serve you with tenderness and respect and encourage you to develop God's gifts in you." Period. Not, "Only if it happens to fit in with developing my own gifts, via my job," or "only if my ego can handle it or it doesn't interfere with my physical comforts, needs, and desires" or "only if the gifts you have to develop happen to be domestic ones."

The editorial also seems to assume that women who pursue a career or wish to be involved in other out-of-the-home activities which allow them new experiences and added growth, do so out of selfishness, the results of which are neglect of children (and

husband). No one needs to be convinced that motherhood (and fatherhood) are beautiful gifts which require much time and, often, sacrifice. However, concluding that Eve's place as the mother of all makes motherhood the first duty of all women, shows a callousness to those women, married or single, who will never be mothers.

The editorial's discussion of motherhood also neglects the other side of the coin—the role of fatherhood for those males who are fathers. How many "solid" Christian Reformed fathers do not neglect their children far more than they would tolerate from any working mother, by first working all day, and then being away many evenings as well in work for the church or school? Neglecting one's family for the "sake of the

kingdom" hardly makes that neglect more legitimate.

It is time to quit blaming Women's Liberation for every crisis or role problem that comes along. There are lessons to be learned from that, and other secular movements. Guided by biblical principles, we must seriously try to determine whether our own attitudes and relationships with both men and women are such that each person, female or male, is treated as the full-orbed, multi-gifted human being that God meant each of us to be, or whether our thought and relationships are the result of traditional attitudes, which, though not necessarily biblical, die hard.

Marian Van Til
St. Catharines, ON

The implications of Report 30

Dear Sir:

"God condemns to destruction only those who...exhibit unbelief" that is, only those who persist in "unbelief and sin," according to the repeated emphasis found throughout Report 30 (Acts of Synod 1980, p. 593).

From this "elucidation of the teaching of the Canons on elec-

tion and reprobation" (Acts, p. 76) it necessarily follows that — all persons are elect (saved or will be saved) in Christ except those who persist in "unbelief and sin." It will take the church many years to work out all the implications of this premise.

Neal Punt
Evergreen Park, IL

Forced to bury our talents

Dear Sir:

I enjoyed your recent article by Russell Fornwalt concerning those who are stuck in dead-end jobs where they cannot fulfill their creative abilities or other talents.

I, too, have hoped from very young to engage in some pursuit where I could develop my talents,

in my own case as a cartoonist. However, the best I have been able to do so far is working as a commercial artist doing anything from merchandising display art to signs and labels. The only cartooning I have been able to procure consisted mostly of charity work and church papers. I also produced editorial cartoons for a secular paper about the size of Calvinist Contact for a few dollars a piece, and earlier this year did my first professional illustration job after business hours.

But, I just wonder if it is possible that through circumstances that we are "forced" to bury our talents, except as hobbies maybe, because our services are not required? Oh sure, I have received many compliments about my own work, including the desire to see me do a comic strip serial but, of course, it must be a salable product! (But who knows, I may send Calvinist Contact a proposal).

In conclusion, I think it is important for people to do something they like to do in work, but is it always possible?

Bob Wierdsma
Willowdale

Recommends book

Dear Sir:

After all the writings about homosexuality, I would like to advise everyone to read, "Straight is the Way," from Joel and Jane French. Written by someone who has been in the lonely well of homosexuality and who came back through faith in Jesus Christ.

The book is published by Bethany Fellowship Inc., Minneapolis, but is available in Chr. book stores.

Mrs. C. Geerama
Pitt Meadows,
BC.

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K.L.M.

This special sale price applies only on their Thursday Toronto-Amsterdam flight, and the Thursday Amsterdam-Toronto flight. Similar to C.P. Air the sale is valid Oct. 1, 1981 - Jan. 28, 1982 except the Christmas period. Minimum stay 7 days, maximum stay 180 days. Can be combined with regular C.C.F.

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Church Page

Church News

Canadian Reformed

Declined

—to Neerlandia, AB, Rev. P. Kingma of Grand Rapids, MI

Accepted

—To Barrhead, AB, Rev. E.J. Tiggelaar of Chilliwack, BC

Men's Societies

The League of Canadian and American Reformed Men's Societies will hold its annual meeting on November 7 at the London Canadian Reformed Church, beginning at 10:30 a.m. Rev. J. DeJong will be guest speaker.

Carel Geleynse

ordained in Port Perry

The ordination of Carel Geleynse as pastor of the Hope Christian Reformed Church in Port Perry, ON, was a family affair. The October 18 service was held in the Port Perry United Church, the largest sanctuary in town, and the larger seating capacity was needed for the special service.

Rev. Jacob Geuzebroek, retiring minister of the Hope congregation, opened the service.

Rev. M.D. Geleynse of Quebec City, father of the candidate, read scripture and presented the sermon based on Revelation 1:7a, entitled: *An awesome calling*. Rev.

Geleynse pointed out that the main qualification for a minister of the Word is his faith in the Lord. We seem to have lost sight of the wonder and beauty of God, Rev. Geleynse said. We often fail to stand in awe at his power and might.

Rev. Dick Los of Woodstock, father-in-law of the candidate, conducted the ceremony of ordination. Mr. Geleynse was charged by Rev. J.J. Hoytema of Burlington with whom Carel interned for one year. The congregation was charged by Rev. Geuzebroek.

A musical group, The Shining Lights, from nearby Oshawa, also took part in the service. At the conclusion, Rev. Carel Geleynse offered his first benediction.

Following the service, words of encouragement and congratulations were expressed by the Port Perry mayor, Classis Quinte representative Rev. Peter De Haan, Rev. Hoytema, Rev. Lambertus Mulder of nearby Whitby, and by retiring pastor Rev. Geuzebroek. It was pointed out that Rev. Geuzebroek will continue to live in Port Perry and will become paternal advisor to Rev. Geleynse.

After the greetings, congregation and guests walked across the road to the Presbyterian Church, where they usually worship, for a social hour and further congratulations.

For the evening service, Rev. Geleynse chose Philippians 1:6 and Psalm 138 as his text with the theme: *A confident beginning*.

Plans to build their own sanctuary are well under way and it is expected to be built in 1982 on the outskirts of Port Perry. A young church and a young pastor have been united in marriage by ordination. May they be a blessing for each other.

Keith Knight

Tillsonburg church buys building

With gratitude to the Lord, we have purchased facilities for our week day meetings. This summer Oxford County Board of Education opened tenders on several closed schools in the Tillsonburg area, and we are pleased that they accepted our offer on one of them. The school will be used as an activity centre for weekly church programs such as Bible studies, society meetings, catechism, cadets and calvinettes, as well as an office for our pastor.

The school is too small for a place of worship but our long range plans suggest building one on the site. Until such time, we will continue worshipping in St. Andrew's Presbyterian Church, D.V., on Sundays and special days of worship.

Having our own building now will help to enhance the presence

of the Christian Reformed Church in our community, and provide greater opportunities for outreach.

So, if you are ever out this way, stop in to visit our Activity Centre (as we have named it) at 90 Concession St. W., Tillsonburg. And as always we certainly do welcome visitors to worship and fellowship with us on Sundays in the local Presbyterian Church on the corner of Brock and Bidwell streets. Our worship services begin at 9 a.m. and 2:30 p.m.

Tillsonburg is a progressive and industrially growing town in South Western Ontario. For families interested in moving to this area of the province, we will be glad to assist you in any way we can. We also have transportation to Immanuel Christian School in Aylmer.

We, at the Tillsonburg Christian Reformed Church, rejoice in the blessings of our Lord since our birth in 1977. We hope you will rejoice with us. It is our prayer that the King of the Church, our Lord Jesus Christ may bless this activity centre for the upbuilding of our congregation as we serve him in Tillsonburg.

Rev. C. Pool
Tillsonburg, ON

Foreign missions in Abbotsford

The grace of God came into evidence at Abbotsford, BC again on September 20, 1981. Rev. Livingstone Chen was installed as pastor of the Indo-Chinese ministry in Abbotsford.

After a prayerful procedure of looking for God's servant for this ministry, we rejoiced in the grace of God when Rev. Chen accepted the call to serve here. His wife, Bertin, and three children — Hilton, Gilbert and Mildred — and Livingstone have moved into their residence in Abbotsford. Their son Stanley stayed in California to complete his studies.

A reception potluck dinner was held at the Trinity Christian Reformed Church of Clearbrook, BC, to welcome the Chens. Tasty dishes of Indo-Chinese food were served and the gracious and courteous warmth of the fellow-

ship was felt by all.

Rev. Chen comes from Fresno, CA, where he pastored a congregation from 1978-81. Prior to that he pastored congregations in the Philippines from 1962-78. He received his M.Div. degree at the New York Theological Seminary in 1960, and submitted to a Colloquium Doctum at the meeting of Classis BC on September 15, 1981. The congregation he is called to serve was blessed with the privilege of hearing his first message from God to them on September 27, 1981.

The Second Christian Reformed Church of Abbotsford is the calling church. The installation service was held at the Second church with the ministers Dick Stienstra, Alvin Beukema, Aubrey Van Hoff, and Elders Jess Vanderveen and Mike Ouwerkerk participating. Rev. Stephen Jung who had served the Indo-Chinese ministry at Abbotsford in an interim arrangement led the congregation in the understanding of the Word as he preached on the subject: *Be A Seasoned Preacher* based on II Timothy 4:1-8.

It is Rev. Chen's intentions to penetrate the area of Abbotsford with the Gospel of Grace through the ministry of this nucleus group, seeking to serve the local Chinese and other Asians. Some assistance will also be given to Chinese, Cambodian and Laotian members in Lynden, WA. The present numerical strength of this group at Abbotsford is 8 families consisting of 59 individuals.

As this is the only Chinese ministry in this area, we are looking forward to a great thrust of missionary effort by Rev. Chen and the membership in this community. It is indeed amazing how the Lord turned the bitterness of the bud of fleeing refugees to the sweetness of the flower of his grace as he touched their lives and brought them through the stormy seas to their only safe and lasting haven and refuge: Jesus Christ! In his mysterious providence, the Lord has brought foreign missions home to us. Praise God with us!

Rev. Aubrey Van Hoff
Abbotsford, BC

PASTORAL PONDERING

Desexing the Bible?

With some amusement, and, I might add, some considerable uneasiness I note the latest attempts to desex the Bible. Women's Lib is making inroads into the language of faith, not just by some of those hyper-self-conscious heroines of the movement who stand up conspicuously to pray: "Our Mother, Who art in heaven..." but now even by some reputable organizations. *Time* magazine reported on a task force established by Reform Jewish synagogues in the New York City area which propose some widespread linguistic changes in the liturgy of the faithful. The words "father" or "king," they suggest, ought to be changed to "God," "brotherhood" to "community," "fellowship" to "kinship."

Among Christians, a group of women theologians and scholars appointed by the National Council of Churches, produced a booklet called *The Liberating Word*, which argues that the Bible's divine message is encrusted with nondivine notions of male dominance that the biblical authors drew from their ancient cultures, not from religious inspiration. A new edition of the Revised Standard Version, due to arrive in the mid-1980s, will drop all masculine language that is not included in the original Hebrew or Greek text.

Conscious of my time in history, I would not for a moment dare to suggest that God is a he, or a she for that matter. We all realize that he is an eternal being even though we necessarily speak of God in human language. What disturbs me is that the battle against male dominance must be carried to such extremes. Am I to assume that, just because Jesus walked on the face of this earth and constantly referred to his father in heaven, he perpetuated male chauvinism? Are we to obliterate all genuine historical references which sound (only to our 20th century ears) the least bit like a male conspiracy against the other sex?

Frankly, I would rather leave the biblical writings as they are. Else we will surely run the risk of divorcing our language of faith from the historical context of divine revelation. Happily, the chairman of the RSV translation committee has had this to say: "We are not going to change references to God where the masculine pronoun is in the text. We fool ourselves if we launder the language. We cannot rewrite history." Those over-zealous ones who want to rewrite it anyway had better remember this: one day, years from now, someone might do the same to them.

As for me, just after I have prayed "Our Father who art in heaven" I have no trouble helping my wife with the dishes.

Rev. H. De Moor, Jr.
First Chr. Ref. Church
Edmonton, AB

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Brooks-CKBR... 9:00 a.m. 1340
Drumheller-CJVD(Sat) 7:30 p.m. 910
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR... 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB... 8:30 p.m. 1280
Peace River-CKYL... 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR... 11:30 a.m. 1240
Burns Lake-CFLD... 9:15 a.m. 1400
Duncan-CKAY... 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat)... 10:00 p.m. 98.3
Langley-CJJC... 10:00 p.m. 800
Osoyoos-CKOO... 8:30 a.m. 1240
Penticton-CKOK... 8:30 a.m. 800
Port Alberni-CJAV
(Tues)... 9:30 a.m. 1240
Smithers-CFBV... 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB... 10:00 a.m. 940

MANITOBA

Altona-CFAM... 9:30 a.m. 950
Bolssevaln-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS... 9:15 a.m. 810

SASKATCHEWAN

Regina-CFMQ-FM... 8:30 p.m. 92.0

ONTARIO

Brantford-CKPC... 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS... 8:00 a.m. 1220
Ft. Frances-CFOB... 10:30 a.m. 800
Kapuskasing-CKAP... 9:00 a.m. 580
Kingston-CKLC... 8:30 a.m. 1380
Ottawa-CFGO... 8:30 a.m. 1440
Owen Sound-CFOS... 1:30 560
Pembroke-CHOV(Sat)... 7:00 p.m. 1350
Sarnia-CHOK... 6:45 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS... 8:30 a.m. 1240
Thunder Bay-CFPA... 9:30 a.m. 1230
Toronto-CKFH... 9:30 a.m. 1430
Wingham-CKNX... 10:30 a.m. 920
Woodstock-CKOK... 8:30 a.m. 1340

NOVA SCOTIA

Digby-CKDY... 5:00 p.m. 1420
Kentville-CKEN... 5:00 p.m. 1490
Middleton-CKAD... 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB... 8:00 a.m. 1270
Windsor-CFAB... 5:00 p.m. 1450

QUEBEC

Montreal-CFCF... 10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB... 10:30 a.m. 550
Newcastle-CFAN... 9:00 a.m. 790
St. John-CHSJ... 7:00 a.m. 1150

FRENCH

**BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES**

ONTARIO

CFML-Cornwall... 9:30 a.m. 1170
CFCL-Timmins... 9:30 a.m. 620

QUEBEC

CHRS-Montreal... 8:00 a.m. 1090
CKLM-Montreal... 9:15 a.m. 1570
CKCV-Quebec City... 7:15 a.m. 1280
CHLN-Three Rivers... 7:45 a.m. 550

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OAAIS prepares itself for government funding presentation

by Keith Knight
C.C. Editor

When 200 representatives of independent schools got together early in October they did not realize that they were on the threshold of a new era in the battle for government funding for their schools.

The Ontario Association of Alternative and Independent Schools (OAAIS) held its annual meeting in Brampton on October 5. It drew representatives from Christian, Jewish, Montessori, Anglican and Seventh Day Adventist schools.

Newly elected board president, Gary Duthler, led the daytime meeting.

Adrian Peetoom gave a provocative address in the morning, entitled: A Perspective from the British Columbia Experience. He provided the 200 representatives with an overview of the challenges which face their schools in weeks and months to come.

He said that it was awesome that such a diverse group as OAAIS, with its various faiths and perspectives, could be bound together in a uniform task of seeking official recognition for their schools within Ontario.

"You must offer your own positions to one another, risk critique and requests for modification. What you do is risky, very risky. You say to government: 'A monolith is unjust'.

To which a government answers: 'Not to have a monolith is to have chaos'. To which your reply must be: 'You are wrong, and in response we offer you our position as to how diverse schools can operate justly, responsibly, constructively, under the law and for the good of all men in this province.'"

"Why is it risky?", he asked. "Because none of you must ever relinquish your deeply held beliefs about what schooling is and ought to be, except voluntarily."

Mr. Peetoom mentioned that he was involved in the struggle for government funding in British Columbia about five years ago. "We succeeded then and it felt like a miracle at times. It requires deep thinking on your part, clarity of language, precision of description, patience, courage, a careful listening to one another..."

He stressed that Ontario's fight for educational equality was a political task. "You are not called to establish what the preferred position ought to be on curriculum, on teacher certification, on evaluation, on funding, on admissions, on facilities, on standards, on parental involvement. Rather it is your task to find ways in which legitimate positions on any of these topics can operate freely in societies as complex

as ours. This is political work. We are doing the work governments ought to have been doing all along but haven't."

Mr. Peetoom then went on to suggest what OAAIS should say to the provincial government. He challenged OAAIS and each Christian school society to look at its own curriculum and to be able to defend its curriculum to government authorities. School societies should also develop guidelines about teacher certification, he said. "You have to know why a public school teacher is not suitable for your school."

Many of his challenges were reiterated later in the day when OAAIS tested the membership on just what should be said to the government and how it should be said.

Task Force

OAAIS president Gary Duthler presented a report from the Task Force on Government Financing, a sub-committee of OAAIS. Mr. Duthler indicated that the eight-page paper was for discussion purposes only and that it would be revised and refined after the Task Force had received input from the membership.

At the outset, Mr. Duthler acknowledged the diversity of thought and background within OAAIS. Some schools want very little to do with the government funding proposal

because it will result in some form of "government interference" in the way individual boards run their schools.

"We must make clear definitions as to who we are", Mr. Duthler said. "But some members may leave OAAIS because of the positions which we will take (with respect to government funding)."

Mr. Duthler led a two-hour discussion on the Task Force's paper. "We are not saying that the public school system is bad. We are saying that we want something different", Mr. Duthler said.

The Task Force sought out membership reaction to a proposed School Liaison Council which would be a government-appointed body to act between the Ministry of Education and the various school societies. Most of the criticism of such a body came from representatives of the Jewish schools.

One Jewish rabbi urged OAAIS to prepare a list of "must" objectives and "compromise" objectives. We must know what we can compromise on and what we will not give up, he said.

The discussion was fruitful, according to Task Force workers, and it will aid them in firming up some weak spots in their presentation.

Regional meetings

The 200 representatives

from the various member school societies will take many of the day's comments back to their schools to continue this process of educating the grassroots. Five regional meetings of OAAIS are planned during the next month which will hopefully involve an increasing number of local representatives. These regional meetings will serve a two-fold purpose: they will tell the membership what has been happening in terms of possible government funding for Christian and other alternative schools in Ontario, and they will also give the OAAIS Task Force more reaction to their proposals so that, when the presentation to the government is finally made, it will be a true reflection of the needs and desires of the majority of the independent and alternative schools within the province.

An enlarged OAAIS meeting for all schools is scheduled to be held November 23 and 24 to firm up the various proposals and recommendations.

OAAIS recognizes that it must move swiftly, yet knowledgeably, in its preparation for planned discussions with provincial government officials.

A resounding refrain which echoed throughout the October 5 annual meeting was this: We must come (to the government) prepared.

Plan now for seafarers' Christmas parcels

We are looking forward again to your support and co-operation by preparing a small Christmas parcel for those who will be at sea or in port during Christmas.

Even though Mariners House has been sold and we are now in the process of moving to very limited quarters a few blocks away, — the postal address remains the same: The Rev. Hans Uittenbosch, Mariner's House, 165 Place d'Youville, Montreal, PQ H2Y 2B2.

This annual 'personal touch' (the Christmas parcels) coming from the Christian community leaves a deep impression on the seafarers. It is of value to leave your address in the parcel, preferably at the bottom of a letter containing a greeting and a brief view of how you expect to spend Christmas and what it means to you.

There are many people who receive word back and who have started a regular correspondence with the recipient. This is a small way in which you can be meaningfully engaged in the mission to the seamen of the world.

What should such a Christmas gift parcel contain?

So as to be sure that every

parcel is of about the same value, and so as to facilitate shipping, allow me to suggest that you obtain an empty children's shoebox.

A. It is suggested that each box contain at least one item of some value, for example: a pair of socks, or a scarf, or a pair of gloves, or a tuque, or a tie, or a set of handkerchiefs, or a set of cuff-links, or a bath towel, or some after shave

lotion, etc.

B. It is further suggested that each box contain as well: 1. A set of Airmail envelopes, (with or without a writing pad) and 2. A package of candy, or chocolates, or nuts, anything non-perishable.

C. Should you wish to enclose one or two other small items such as — a clothbrush, or a shoe-shine kit, or a miniature clothing repair kit,

etc., besides the suggestions found in A. and B. above, you should feel free to do so.

D. Finally we suggest that you enclose a small card, preferably with a few lines of your own on it. You might also wish to put your name and address on that card, as many

recipients would like to acknowledge your thoughtfulness.

Kindly wrap each parcel attractively and firmly. Mail your parcel individually (wrapped in strong brown paper) or in lots (together with others) before November 20.

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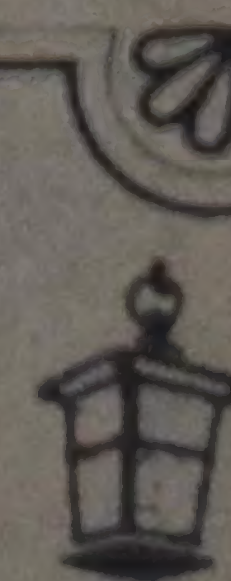
Harry Houtman of Christian Stewardship Services plans to be in the following areas for free personal visits:

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Nov. 17-21: Kingston, Brockville, Ottawa, etc.

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Popular Music

Journey: Incorporated

by Bill Van Dyk
Music Critic

I had never seen commercial endorsements on a record sleeve before the day I opened *Infinity* (1978) by Journey. But there it was. Special thanks to Anheuser-Busch Inc.: "You're much more than the King of Beers." And then, at the bottom of the page, endorsements for Ludwig drums and Peavey musical amplifiers. In exchange for these fleeting references, Journey's stage equipment, refreshments, and posters, were all paid for.

Journey did back out of these arrangements once *Rolling Stone* Magazine published the information and embarrassed them. And they don't need the money anymore. Journey, with a string of hit singles and albums, and their latest, *Escape*, which is sure to continue the success, is now itself incorporated. The shares are equally divided among the band members and Herbie Herbert, their manager, promoter, and organization man. But the muffed beer endorsement is telling. How much of Journey's music is art and how much is just plain big business? Does the fact that Journey sees itself as a business enterprise mean that their music is more sensitive to the fluctuations of popular taste than it is to the realities of life?

Sometimes a little background information can shed some light on a group's intentions. Journey, for example, was formed by a promoter/manager (Herbie Herbert) rather than the musicians themselves. In fact, Herbert fired members of the band whom he felt were not contributing to the over-all "success" of the venture. The first casualty was lead singer Robert Fleischman, who co-wrote their first hit, (and best song ever), "Wheel in the Sky". Then drummer Aynsley Dunbar (who had a good deal more talent than present drummer Steve Smith) was let go when he expressed his disagreement with the band's rigid musical structures. Last year, Greg Rolie (keyboards, vocals) also left the band, dissatisfied with his position.

By this time, the band's musical direction was firmly in the hands of Herbert and the lead singer he hired to



replace Fleischman, Steve Perry. Herbert embarked on an ambitious promotion campaign, handing out \$25,000 worth of satin jackets and framed platinum records to executives from CBS records and radio stations; Journey embarked on exhaustive tours in Canada, Europe, and, of course, the U.S.A.

The result has been tremendous commercial success. A new Journey album automatically soars into the national top ten. Their concerts sell out. Profits are up. The only thing lacking is critical recognition which, surprisingly, the group feels it deserves.

High volume

But heavy-metal bands usually do not go over well with critics and Journey is, after all, your basic heavy-metal rock band. As a matter of fact, heavy-metal rock bands usually did not, as a rule, go over well with the record-buying public either, until a few years ago when Tom Scholz (lead guitarist with Boston) developed a new method of recording the electric

guitar.

This bears some explanation. When recording music, there is a certain limit to the amount of sound that can be duplicated on a single tape before it reaches saturation levels. Heavy-metal bands, however, depend on incredible volume levels to make a lasting impression at their live concerts. When recorded, the overtones and harmonics of the lead guitars and bass leave very little room for vocals (except for screeching tenors like Robert Plant and Steve Perry), keyboards, and percussion. As result, the records of early heavy-metal bands (like Grand Funk and Aerosmith) sounded very little like their concerts. Tom Scholz solved this problem by finding a way to record the essential sound of the electric guitar while selectively omitting the non-essential sounds, leaving more room for harmonies and other embellishments.

As a result, groups like Styx, Rush, REO Speedwagon, and Journey, can continue to appeal to the young males who like the heavy-metal volumes, while making a pitch for the more

moderate listeners with stronger melodies, synthesizer backgrounds, and crisp acoustic pianos and guitars. They can sound, in short, nasty and nice at the same time; like AC/DC and ELO combined.

It hasn't revolutionized their lyrics, in any case. *Escape* reads like a compendium of pop music clichés. Phrases like "don't stop believin'", "hold on to the feelin'", "wheels of fire", "we danced by moonlight", "midnight train", "I'm your seventh son", "love will survive", and "through bitter tears", are all blatant rip-offs of proven successes. Other groups do it too, I suppose, but I've never seen so many on a single album.

These clichés are rendered with another essential element of heavy-metal rock: a pompous aura of self-importance, and a melodramatic sense of seriousness. In listening to the introductions of the songs on this album, one is reminded of the opening chords of Beethoven's fifth symphony. It's as if they were announcing to themselves that this is *art*.

I suspect that that is why they have such loyal listeners, as do groups like Rush and Styx. The average rock'n'roll fan does not find very much in modern life to give him a sense of importance or depth. Journey, while retaining the appeal of heavy-handed rock'n'roll, communicates "depth" and "importance" to what, for younger listeners must be their most obsessive feelings: love, loneliness, sexual confusion, and a desire to escape (school, work, parents).

Except for some foolish and obvious innuendo, it would be unfair to say that Journey communicates values contrary to our Christian beliefs. It probably wouldn't be fair to say they communicate very much at all. Their music and lyrics are nebulous, permitting the listener a variety of subjective feelings.

They certainly aren't sickeningly inane like AC/DC, nor as monotonously sexist as Foreigner. On the other hand, anything worthwhile they have to say has been said with a lot more originality and insight by people like Neil Young, Steve Winwood, and Jackson Browne already. At ten bucks a shot, should anyone settle for less?

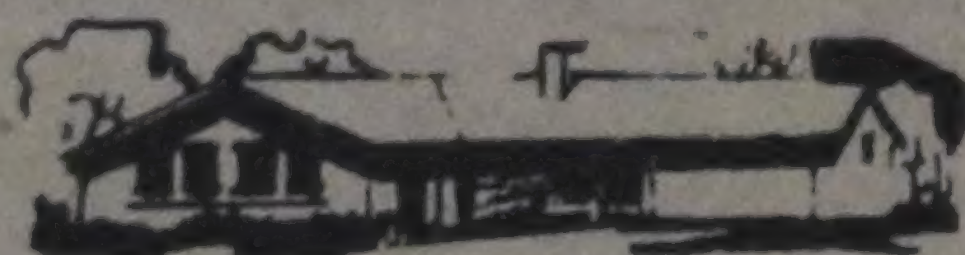
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WEF names co-leader

COLORADO SPRINGS, CO (EP) — At its September 14 meeting in Lilongwe, Malawi, the executive council of the World Evangelical Fellowship appointed Rev. Theodore Williams of Bangalore, India to the post of Joint General Secretary. The executive council held its meeting following the 4th General Assembly of the Association of Evangelicals of Africa and Madagascar.

Rev. Williams will share the leadership of WEF with current General Secretary Dr. Wade T. Coggins. Expressing his delight with the appointment, Dr. Coggins said, "It is a pleasure to have Brother Williams move into this place of increased responsibility in the WEF leadership team."

Children's story

Of patent leather shoes

"And Cory was so proud of her new shoes that she wanted to wipe off the dust so they'd look like new again. This is your very first pair of really new shoes, eh? Well, I can understand you were proud of them. But you forgot that everyone's shoes were dusty, not only yours. Do better next week, eh?"

She slid down Dad's knee as she said, "Yes Dad, I promise."

That evening Mom went to church with the older children while Father stayed home with the small fry. Joey had been doing well lately and would not cause any trouble tonight.

Mother wore her new shoes, too, but as twilight had set in already there was no chance of anyone noticing them. What Mom and Cory both noticed before they were in church was blisters. Cory had felt it at home already but she had told no one for fear that she would be told to wear her school shoes, hand-me-downs from Beth, to church. Now her heel was very sore, her sock showed it. She hoped that Mom would walk home slowly.

That hope was realized. Ian, Beth, and Hank walked on ahead of them. Sarah and she stayed with Mom, and none but Mom ever knew that she had walked the last stretch home on one shoe and one stocking foot.

8. Cory's Home

Cory's family lived in a dike house, a house built against the dike. The living quarters and front doors were at the top level of the dike, the back door, laundry room and cellar were at the bottom end. There, at the foot of the dike was a roomy square for children to play. That was the beginning of a road split away from the dike about half a kilometre further, where the dike made a sharp bend to the north. The square was partly fenced off from a canal called the Little Waal. Between Cory's house and that fence was a wide, cement stairway leading to the top of the dike and the dam, which covered the lock which allowed ships to sail safely from the much higher water level on the east side into the lower level toward the west over which the family had a beautiful view for kilometres.

The fence consisted of a row of solid iron bars each topped with a ring, at about one metre's distance apart with a long connecting bar pushed through the rings. What fun it was to slide down from the top of the dike on that bar! You had to be careful, though. At the bottom you could easily be hurt or plunge into the canal as the fence curved there slightly. Many games were played there on the bars, all kinds of gymnastics. The children would spin around the bar forwards and backwards, hang on the rod with hands touching the ground like real acrobats. Oh yes, it was a bit dangerous but nothing had ever happened yet.

Occasionally someone fell into the water but not while playing on the bars. It was usually a fisherman, trying his luck with a fishing rod, or a woman, beating her rugs too enthusiastically at the spot where the fence ended. Nobody had ever drowned at that side.

Naturally, there were many other places for the children to play. The dike and the ditches offered ample opportunities. In late fall and winter, however, the children played on the square after school.

9. What now?

It was only in the first week of November that Cory started another shoe story. Again her school shoes were in dire need of repair.

"Shall I bring them to the shoemaker, Mom?" she asked.

"Yes, after lunch, and take Joey along in his stroller; he'll enjoy a lovely Wednesday afternoon outside."

"Oh Mom, may he stay outside all afternoon?"

"Yes, so long as it doesn't get too cold and he doesn't cry, then you'd better bring him in. Sarah should take Niesje out for a walk. We'd better take advantage of Mother Nature's gifts in November."

That afternoon Ian and Hank polished all the Sunday shoes and school shoes; a task on other Wednesday afternoons done by Hank or Sarah and Cory. The children wore their wooden shoes outside.

Sarah and Niesje walked along with Cory to the shoemaker and watched Joey while Cory went into the shop.

"Mr. Lapper, I have another pair of

things on the roadsides even though there were no flowers blooming anymore. They all enjoyed the walk very much and the unusually mild, sunny weather.

Cory was very satisfied about her day, even about her bedtime for, in the back of her mind was always the thought, "Tomorrow I'll wear my Sunday patent leather shoes to school - if it doesn't rain, that is." Oh yes, after school she was to wear her wooden shoes but then most children did. That was only a tiny shady spot on the scenery.

Yet, the idea of wearing her wooden shoes after school gradually grew less appealing during the course of that Thursday. The teacher and everyone else had greatly admired her shoes, even Gerda and Nelly. They couldn't have done otherwise for the shoes were simply adorable. Yet, she was so flattered by all the compliments that she began to think of excuses for keeping her shoes on after school. She decided to keep them on if Mother

She looked at her feet - one lovely, beautiful shoe, one home-knit sock. In a flash it occurred to her that she would not be wearing her new shoes anymore but for the moment this was not her greatest concern. What she dreaded most right now was to go home and tell Mom. And before the silence of her playmates - on account of the accident - was broken, she went up the steps: slap, thud, slap, thud, shoe, sock, shoe, sock.

In front of the door she hesitated a while. What if Dad noticed it? She had to go through the barber shop; the other door was used only on Sundays when the shop was closed. She decided to walk normally. Maybe Dad would be too busy to pay attention to her. Yes, she slipped by without trouble. Very slowly she opened the kitchen door. There was Mom, still busy with the pancakes.

"Oh Cory, glad you came home, why..."

"Mom," Cory said, her big, brown eyes looking darker yet in her now pale, fearful face, "Mom, my shoe it's..."

"Girl, what happened, didn't you change them after school for your wooden shoes? Where is your shoe?"

"It's in the canal," she sobbed. "It slipped off my foot while I was playing on the bar, I, I..."

"Go upstairs, child. I'll see you when I'm finished with the pancakes. How could you be so disobedient, those..."

Cory did not hear what else Mom was saying. She went upstairs, slap, thud, slap, thud, slap, thud. In her bedroom she took off the shoe and looked at it once more admiringly. A fierce anger suddenly surged up in her, anger toward herself. With a mighty sweep she threw the shoe under the bed. Never ever would she want to see that shoe again. Oh why, why had she not changed as she had promised? She threw herself on the bed and cried uncontrollably.

She was still crying when Mom came in carrying a plate with two slices of brown bread, unbuttered, and a mug of tea. Putting it on the table she said, "Yes, there are the tears now that it's too late. Now I'll give you something that will make you think twice before you'll do again something you know is wrong. Turn on your stomach and pull up your knees." Then she took off her slipper and spanked Cory with it, hard, stinging slaps. "You eat your supper here, I don't want to see you downstairs anymore tonight."

Cory cried for a while, her seat hurting terribly. Never before had she been given a spanking like this. What made it even more painful was that Mother had looked so strange, so, so sad. Of course, Mom never had a kick out of spanking but this time she... well, it seemed like, like she had hurt herself.

Slowly she ate her bread. She was glad Mom had given her a full mug of tea; otherwise she would not have been able to swallow the dry bread. Presently she remembered that she had not prayed for her supper and as a matter of habit she sat up straight, folded her hands at the edge of the table and closed her eyes. But the words did not want to come, not even the words of the prayer they all had learned to say out loud at the table. She could not pray. Why not?

Continued next week



"Mom," Cory said, her big, brown eyes looking darker yet in her now pale, fearful face, "Mom, my shoe it's..."

shoes for you to fix. My school shoes." Mr. Lapper looked over the top of his glasses and asked, "Oh, when do you want to have them ready, I'm kind of busy, you know."

"Yes, you are always very busy, eh? Mother says that's because you are such a good craftsman. But you don't need to rush with my shoes because I still have my Sunday shoes. I have never worn them to school but now I will, I guess."

"Well, I'll try to have them ready before Sunday so you can wear them to school again on Monday, O.K.?"

"That's fine, Mr. Lapper, good bye!"

"What shall we do now?" she asked while she took over the stroller.

"We can't play marbles or skip with the little ones around, they'll get bored," Sarah said. "Why don't we just take a long walk past the school, that row of new houses, over the bridge and the low dike road back? If Niesje gets tired we can always put her back to back with Joey in the stroller."

"Sounds good to me, just so long as Joey won't get cold," Cory answered.

"He won't get cold, packed in like an Eskimo as he is," Sarah laughed.

As always, they discovered many

didn't remind her to change. She would be very careful not to scrape them.

And Mother did not. She was very busy with a special supper for tonight: pancakes, a once or twice a year event in the family. The batter stood, covered with a clean tea towel, risen to the brim of the largest pan they had. It would take Mom well over an hour to bake the pancakes on the two four-burner petroleum stoves. Looking forward to the pancake dinner, the children quickly drank their milk, changed clothes, and went outside yet for a while. Some played with marbles, others skipped rope and still others did their gymnastics on the fence. Cory decided to join the gymnastics because she was always good at it and enjoyed it better than the marble games on the muddy square. She whirled and swayed on the iron bar, forward, backward, hanging down and up again.

Then she felt it, a slow, slight slip... Abruptly she broke her cycle on the bar and stood on her feet, petrified. Her shoe! Looking at the water she saw rings forming on the surface, wider and wider they became around the centre where the shoe had splashed in and disappeared.

Evangelism Today

by Wesley Smedes

Biblical Evangelism



Every Christian in evangelism, the whole church in evangelism. That is what it takes for evangelism to be truly Biblical. The entire congregation has to be mobilized.

And how is this to be done?

Perhaps the best way to make this clear is by saying that in evangelism there has to be show and tell. The Gospel has to be lived and spoken for good evangelism to take place. It takes every Christian to do the showing and the telling. This is done not only as individuals but also as the congregation of believers.

The entire community of Christians has to be involved in the showing. As the family of God we have to live so that the world can understand what we say when we tell the Gospel. In a real sense then we, as the church, the body of Christ, are the Gospel. We are the demonstration of what God's good news does in the human situation.

We have to ask what the world has to see if they are to sense that our faith in Jesus Christ is genuine and authentic, that the Gospel works. That we are orthodox? That we say right things about predestination and reprobation? That we go to church regularly every Sunday, even

twice? As important as those things are for us, I don't think they impress the world much.

There is one area where the world has a right to judge us and can determine whether our faith is real — our love for one another. Jesus made very clear that men would know that we were His disciples — when we love one another. If the world looks at the church and is compelled to say: "Behold how they fight with one another" we will fail the show test. Little evangelism will be done. When the world sees a communion of God's people loving and accepting and forgiving one another and can say: "Behold, how they love one another," then we will be showing the Gospel. Then good evangelism can happen.

Every Christian has to be involved in making this happen.

As individuals in the world every Christian is called to live obediently as members of God's Kingdom. Each of us has to live so that the world is not surprised when they learn who we are. This, too, is necessary for Biblical evangelism. What Christian can be excluded from "showing" evangelism!

Every Christian is involved

not only in the showing but also the telling. The Lord doesn't provide any exemptions or non-participation slips for this. This is for all of us.

Now, lest anyone becomes a bit uneasy at this point, let me say that every Christian in the telling business isn't necessarily recruited for an evangelism program of the church, whether it be Congregational Evangelism Training or Coffee-Break or whatever. Direct evangelism or programmed evangelism is not every Christian's cup of tea. Not every believer is gifted as an evangelist — a person who can explain the Gospel to people and call for a response. Several in our church are, however — more than what we think. That is why a training program such as Congregational Evangelism Training is so essential for a church. Those gifted need to be equipped.

One way to find out whether a person has the gift for evangelism is to try doing it. No better way to discover what gifts one possesses. Many persons have been surprised to discover after being trained in C.E.T. and doing evangelism that they do have the gift. It is noteworthy that the Lord has given this gift of evangelism to a number of our women. They are doing it, and training ministers and future ministers in evangelism.

Doing evangelism is a necessary way of telling.

Even though every Christian is not an evangelist, every Christian participates in evangelism by being a teller as well as a demonstrator. This telling is an essential part of good, Biblical evangelism. Synod says this in its guidelines.

This telling which every Christian does is simply letting others know who one really is — a person connected with Jesus Christ. This telling is the Christian identifying himself or herself with the Lord.

This telling is something every one can do; it takes no special gift. Anyone who can talk or write or use sign language can make known one's relationships to Jesus. It doesn't even require any special training. The man of the Gadarenes who went around the towns reporting what the Lord had done in his life didn't have to go to Calvin Seminary first or even any special conferences. He just went around talking about what was on his heart.

This is what the Lord wants. He doesn't want us as Christians to go through life *incognito* or "in the closet." He has given us His Holy Spirit who speaks to us of Christ not only but also wants to speak through us of Christ. The Holy Spirit is the enabler, too. If we don't resist the Spirit, He will help us to rise above the fears that plague us and the feelings of inadequacies that hinder us. Incidentally, that is why the idea of a "silent Christian" is a contradiction. To be a Christian means to be living under the Spirit's direction; the Spirit directs us to speak of our

Lord to others.

To be telling means, of course, that the Christian has to be able to give an answer for the hope that is within. If he cannot do that, the Christian had better ask a lot of questions about his own identity and about who he really is. He had better make sure he really is a Christian. In C.E.T. people are asked to write a testimony and this sometimes is a crisis for people. They have never had to put into words who they are in relationship to Jesus Christ. Some make the discovery what they have had been of the head and not the heart. So to tell who we are we have to know who we are.

You can sense why telling is important. How can anyone know what we are showing unless we tell them. There is no way anyone else can know that our good works have to do with Jesus Christ and are done in his power unless we tell them. No way. Furthermore, unless we tell of our connection with Christ, people will think we are living on our own steam. Who gets the credit then? Not the Lord. We do. Then our showing contributes nothing to evangelism.

When everyone in the church takes seriously showing and telling, the Lord uses the church to bring people to salvation. The church in Antioch was started by Christians busy at showing and telling. That is good evangelism, Biblical evangelism.

What you don't see is what you don't get in Poland

MONROVIA, CA (EP) — Massive food shortages in crisis-riddled Poland have prompted a joint emergency shipment of 25 tons of wheat flour, butter, sugar, cornmeal

and other foodstuffs by World Vision International and a Swedish church. Responding to the gradually worsening shortfall of food within Poland, California-based World

Vision and the Stockholm City Church of Sweden are cooperating in the \$40,000 project.

"Where thousands of people lined up to buy food, there are now no lines because there is no food in the stores," said Pat Chavez, director of World Vision's office in Stockholm. "Rationing has been imposed, but how can you ration what is not there? There are rows and rows of empty shelves in the markets, and the people that are suffering most are the children and the elderly."

The foodstuffs will be distributed through local churches in each of the cities. Daniel Ciszuk, Polish-speaking pastor of the Pentecostal City Church in Stockholm, made an initial survey of the situation in Poland and is heading up the distribution committee for the project.



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His eyes

by a Protestant missionary
in Guatemala

It was seven o'clock. My wife and I were lazily stretching our way into a new day.

The doorbell rang. When I went to see who it was, I found a Mayan Indian, an acquaintance but not a close friend, standing on our front step. His name was Alejandro, a member of a local evangelical church.

My mind quickly registered that something was wrong. His voice was barely a whisper. He spoke in short, choppy phrases, as if he couldn't quite catch his breath.

Noticing that his eyes were slightly blurred, I asked him to come in. He moved slowly into the room, and suddenly I recognized that he was in pain.

Over the next few hours, Alejandro's story slowly emerged.

The day before, at dusk, Alejandro had been kidnapped by Guatemalan security forces. He was driven a long distance in the back of an enclosed truck.

When the truck stopped, Alejandro was led into a room and interrogated by men in civilian clothing. The inquisitor mentioned names of people from Alejandro's village, asking if they were part of the guerrilla movement.

Oddly enough, Alejandro is a Guatemalan army veteran. He recalled that in the army he had been taught to say nothing if interrogated. So he said nothing.

In fact, there was little he could have said. Alejandro has no ties with the guerrillas. He was picked up for having committed the apparently unpardonable sin of discussing openly with his neighbours his disagreement with the army's campaign of terror against Guatemalan peasants.

Because he refused to speak, Alejandro was loaded back into the truck and driven another long distance.

He felt it must have been about midnight. Yet the air was warm and humid, leading Alejandro to believe he had been driven down into the coastal lowlands.

The truck finally stopped, and Alejandro was taken into another room. The questions continued, but Alejandro did not respond.

His inquisitors turned ugly. Alejandro was forced to kneel. His wrists were tied behind his back and around his ankles. A noose was slipped around his neck.

When Alejandro still refused to talk, the noose was tightened and the top was thrown over a roof beam. Alejandro was raised from the floor, hanging helplessly by his neck.

Finding Alejandro as silent as ever, the interrogators began beating him repeatedly on the chest. They took care, however, so that his ribs would be only bruised, not broken.

Just before dawn, they let him go. They gave him bus money and warned him that if he told anyone about the nightlong encounter, they would kill him. They would follow him, they said. They would know.

And so it was that a terrorized, tortured Alejandro arrived on our doorstep that morning.

Unfortunately, the only unique thing about Alejandro's story is that he was let go. More than four thousand people died in political violence in Guatemala last year. Most were peasants, and most

were killed by extreme right-wing military groups which operate here with the implied blessing — and encouragement — of the Guatemalan government. (In 1979, the national police attributed 81 deaths to left-wing guerrillas and 3,252 to right-wing terror squads.)

All of this puts the Guatemalan evangelical churches in a very difficult situation. Historically, they have preferred to "not get involved" in local political conflicts.

But more and more Guatemalan evangelicals are studying God's Word. And they're coming to the painful conclusion that they cannot be silent about the suffering of their own people.

In the Quiche province, especially, Christian churches have been special targets for government oppression. After several priests were killed and many others threatened, the Catholic bishop ordered all church personnel out of the region. Evangelical pastors and church leaders have also been threatened.

And in an Orwellian twist, some Guatemalan church leaders have even buried their Bibles and church hymnals. The fear is that the possession of such books will identify them as being literate, and anyone who is literate is automatically viewed as a potential peasant leader.

As the repression mounts, more and more people — including church members — support armed insurrection. They see it as the only viable response to governmental tyr-

anny.

The guerrillas generally take much more care than government forces to present themselves as liberators not oppressors. They are quite accurately perceived as being much less violent.

Yet, in a tragically self-filling way, the government forces are now generating the kind of violent opposition that they claim is the reason for the present repression. Things, I fear, will get much worse before they get better.

In this very critical time, the Guatemalan people need the strong support of Christians. Let me suggest several things I believe Christians should do.

First, pray for and support Guatemala's Christian community. It needs to be profoundly stirred by the Holy Spirit. Pray that, reflecting the Scriptures, it will present an alternative of life and faith to the Guatemalan people.

Second, pray for those who are killing and authorizing the killing. Pray that God will break their hearts with the

mighty power of divine love and that God will teach them God's own justice.

Yes, it was to my doorstep that Alejandro came that morning. But I believe that it was into your face as well as mine that he directed his quivering, pain-filled eyes.

How will you respond?

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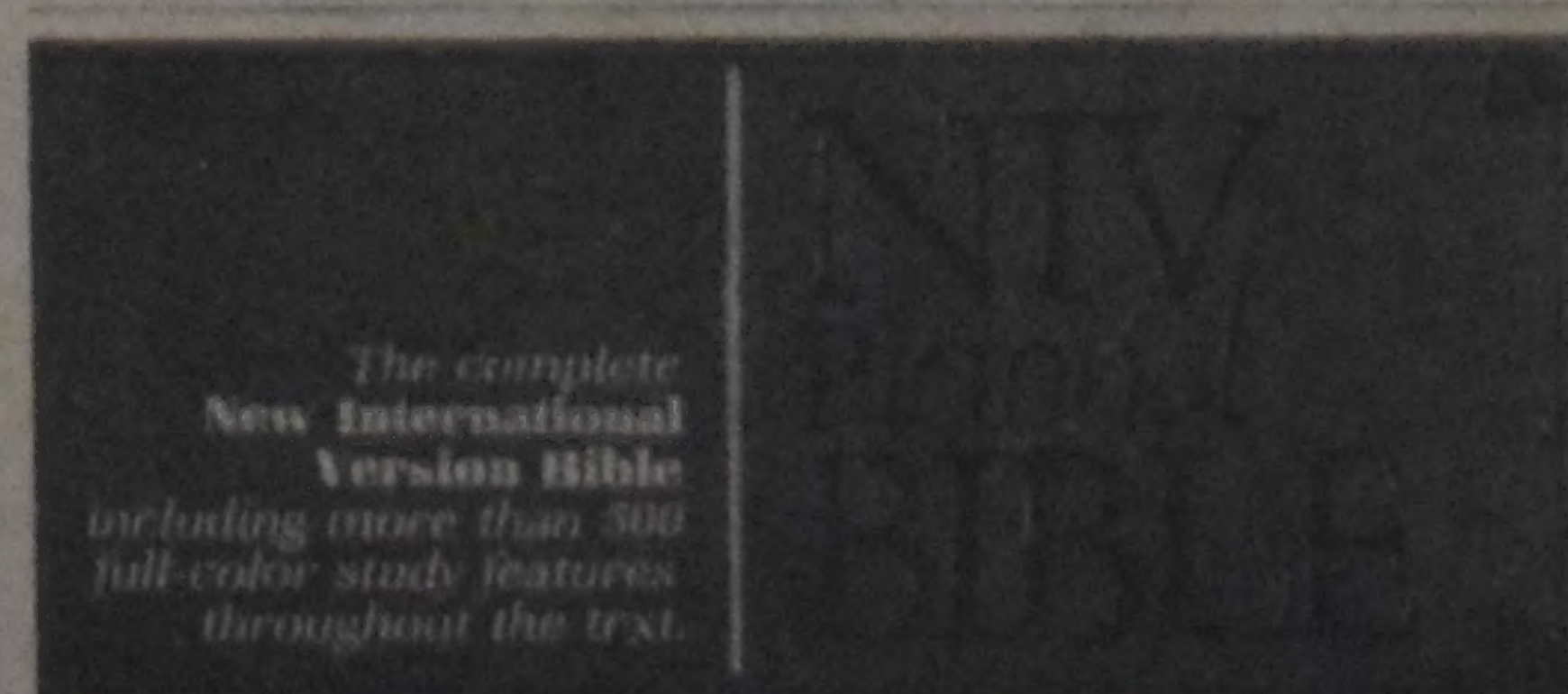
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AACS 25th Anniversary celebrations THE FLAME STILL BURNS

A series of articles about the history and significance of the AACS at its 25th anniversary, with research on the early years by C. C. Vanderiet.

by Bert Wiltvoet

On October 6 and 7, 1967, some 500 members and friends of the AACS gathered in Toronto to celebrate the opening of the Institute for Christian Studies. This is 14 years ago today, and it was 11 years after the founding fathers called 60 people together to establish a society for the promotion of Calvinistic higher learning.

For those who had dreamt dreams and had seen visions they were two unforgettable days. There was a feeling among them that they were experiencing what their forefathers had experienced on October 20, 1880 when the Free University of Amsterdam was opened and Abraham Kuyper delivered his masterly address on sphere sovereignty.

There was a conviction that God had led his people to do great things, if they would only remain faithful. Just listen to the inspirational words which Francois Guillaume sounded forth on Friday evening in his meditation on the story of Elisha and King Joash:

"We are about to open an institute for the Advancement of Christian Studies. Do you realize why we are going to do this? Many people tell us we should have waited longer, that we have chosen the wrong time. Let me use the language of our text: people we strike too hard. But I fail to see whether, if Joash would have smitten the ground ten times, Elisha would have said, 'You did too much.' We human beings have so much to say and to complain about, but in all honesty, do you really think that there ever will be a moment when God will say to anyone of his servants, 'You have worked too hard for me?'"

Guillaume's answer was unequivocal as he entitled his address "Shoot and Strike."

Calvin Seerveld, at that

time professor of philosophy at Trinity Christian College in Chicago, alerted the students to the fact that they cannot find God or find wisdom by joining the secular race for scientific knowledge nor by sitting down with the scholastics who like pharisees think they can capture knowledge and parse it piece by piece. "Wisdom," he said, "which is the pearl of great price, cannot be gotten by Christian scholarship ... Wisdom is God-given rather than man-achieved, completely a blessing and not in the least a virtue won."

John A. Olthuis, then recently appointed executive director, wrote in the first issue of *Perspective*, newsletter of the AACS, "Choir and audience voices raised in vibrant songs of thanksgiving, and a dedicatory prayer by Rev. Francois Kouwenhoven, added to a tremendously inspiring evening of communal thankfulness for what God had done."

The next day, Saturday, October 7, was the actual opening day of the Institute. Dr. H. Evan Runner delivered his official opening address entitled "Point-Counterpoint." He remarked that the Institute was being opened at a very late hour in history, at an hour when western culture is strongly in the grip of humanism. He saw Christianity in a stage of crisis, a crisis which began with the Renaissance, a historical period characterized by a vehement this-worldliness. The long overdue Institute was necessary if Christians were to give a positive response to God's demands in the crisis they were in.

After Dr. Runner's address, the audience, "visibly moved to thankfulness, arose and through a dedicatory formula ... dedicated the fledgling Institute to the glory of Almighty God," wrote John Olthuis.

The Saturday afternoon session saw Dr. Henk Hart deliver his inaugural address entitled

A day of striking and shooting

ed "The Spiritual Unity of Christian Scholarship." In it he replied to the question whether or not the basis of the Institute was too narrow, an accusation that several members of the Reformed community had leveled against the proposed Institute.

He argued that the problem with secular universities is that they lack unity of conviction and purpose. A Christian university would have to demonstrate that it need not fall into the same predicament of purposelessness. Since a university needs to work with a philosophy, and since the philosophy of Vollenhoven and Dooyeweerd was the only attempt at a Christian philosophy, not to use that available tool would be irresponsible. But Hart made clear in his speech that that position did not mean to suggest that Christ was not the basis of the confession of the Association and its Institute. Christ is the Truth and the Way. We must commit ourselves to Him.

However, this speech led to further misunderstanding in the broader Reformed community. The editor of Calvinist Contact, Mr. Dick Farenhorst, editorialized that Hart's

speech merely continued the unnecessary conflict that existed in the community. He suggested that the reason for the lack of full support for the Institute lay in the fact that members were forced to subscribe to a specific philosophy. Several letter writers pointed out that such was not the case, that using a philosophy as a tool in academic studies is not the same as asking members to subscribe to an Educational Creed which is confessional, not philosophical.

Not getting the full support of the Reformed community was indeed a regrettable reality that the AACS has had to face over the years of its existence. Some of this was due to the distrust that the organization itself had sown through its controversial screening policies and its speeches and articles which at times sounded arrogant. More about those in the next installment called, "The Rambunctious Years of the Young Turks." But, it must be said in all fairness, that the Association and the then newly opened Institute had to endure much unwarranted criticism and at times much despicable slander.

But none of that could ever remove the memories of hearts filled with gratitude and hope as the Institute took its first ridiculously small steps with one full-time professor of philosophy and some 20 students. The first course was called "Theories of Knowledge and Their Role in the History of Western Civilization." The class met for their first lecture on November 4, 1967. This is how Wilma Nothrop, lone student from Australia, described her first impressions:

"Why come to Canada? Already I have been sufficiently encouraged and stimulated in my thinking to daily give thanks to our God for leading me to a place where my life and learning can be so enriched."

Is there a better test of the work of the Institute than the evaluation of students who drank deeply from its springs?

The concluding words of the Act of Dedication of October 7, 1967, have since echoed forth in the testimonies of those who attended the Institute: "Praise the Father, Son and Holy Spirit! Hallelujah."

Celebrating our 25th Anniversary

AACS/Institute for Christian Studies invites you to its 25th Anniversary celebrations in Toronto

Friday, November 6, 1981 at 8:00 p.m.

Worship service in Willowdale Christian Reformed Church
Rev. H. VanAndel preaching

Saturday, November 7, 1981

10.00 a.m.-12 noon/Open house at 229 College Street

3.00 p.m./Historical program with songs, skits and slides

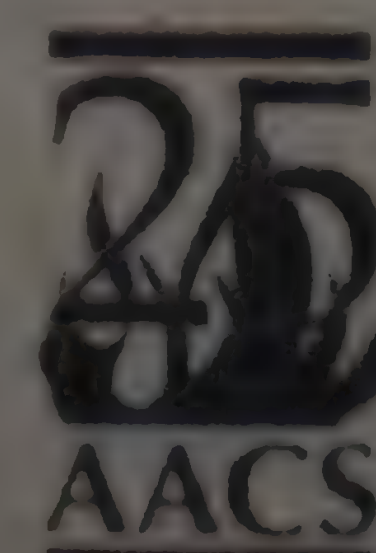
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Refugees continue to need homes and jobs

by Harry Veldstra

Mr. Veldstra is Canadian director of Christian Reformed World Relief.

Each day, millions of refugees strive to survive in camps and thousands squeeze shoulder to shoulder on boats which float aimlessly in the restless open waters. They all have the same hope: to be rescued and settled in an environment of peace and calm. Many do one day hope to return to their homeland, but this is not possible at present. The communism, persecution, and hatred which drove them out once will be sure to drive them out again. Can we not help grant this wish to the hearts of these refugees?

The challenge of the refugee movement in the churches of Canada has deteriorated. The interest seems to have vanished. The CRWRC of Canada has stepped forward. A meeting of Canada's classical board members of CRWRC was arranged and held on July 17, 1981 at the Toronto Rehoboth CRC. Seventeen persons were in attendance including Jim Choresteki, a representative of Canada's Ministry of Employment and Immigration.

A brief report from each classical delegate was given on the status of refugees in their classis. A major concern was that many of the refugees were moving away to the larger centres before or after their first year of sponsorship. Employment was always a concern. Language and communication was a constant barrier. Frustrations were experienced in specific instances. But as the refugees went through their English language courses, their dialect improved. Translators have been used to straighten out difficult situations.

We must keep in mind all of the happy and joyous occasions which seem to be outweighed and forgotten by the bad. It has been reported that churches have witnessed baptism and profession of faith of the refugees. For this we praise the Lord.



The Lighthouse is an organization started in Toronto which helps refugees, has referral services and has contact with Vietnamese pastors and translators. In New Westminster, BC, a Vietnamese church has been set up with a Vietnamese pastor. Refugees can attend church and learn more of the love of Jesus, in their language without any communication barriers.

There are an estimated 10 - 15 million refugees presently in the world, located in four major areas. In Africa, the refugees are being resettled in another African country, since it is similar to their own way of life. One African family has been sponsored by a Christian Reformed Church in Alberta.

Refugees in Latin America, namely El Salvador, are presently receiving medical care

only. East European refugees are finding it difficult to escape their countries. Once they have escaped, there are no major problems in entering them into Canada. Camps in Austria are in very sad shape. Canada is assisting the Austrian government to ensure better living conditions for the refugees in the camps.

The south-east Asian refugees, with whom we are all familiar, are still great in number. Relatives of sponsored refugees can be brought over to Canada once they are located in the camps. Presently there is an enormous backlog of applications (12,000) in Vietnam. Many of these cases

could take as long as five years to process. Seat space on the airlines is also very limited.

The first major flow of refugees was the result of media attention. Every day the front pages of our newspapers were splashed with major headlines about the refugee movement. But that is no longer and will likely not happen again. Now, we ponder and think: What is the next step? Both CRWRC and the government offices have educational materials available for anyone to use. CRWRC issues occasional newsletters to all sponsoring groups to keep them well-informed on the ever-ongoing needs of sponsoring. Questionnaires are sent out to compile vital statistics.

We should write to our local Member of Parliament and press the issue that we are still anxious to sponsor. The only way for the government to be aware of our needs is to inform them of this fact. Persistence will show them that we are eager to continue the refugee sponsorship program.

Participants at the July 17 meeting resolved that:

—we must try to revitalize the interest in refugees even though there is no more media coverage.

—we should encourage churches to sponsor refugees from the same national group as those already sponsored. This will allow these families to assist each other with ease of communication.

—the Christian Reformed Church be kept aware of the global refugee problems and that even though the country in general may not see the refugee problems as a high priority, as Christians, we cannot ignore the need.

The over-all consensus of this meeting brought together the conclusion that the Christian Reformed Churches across Canada are still eager to sponsor but have hit a stumbling block. The need is still there and is greater than ever.

If your group is willing to sponsor another individual or group, please contact us. File an application with your local Canada Employment and Immigration office to make them aware of the fact that your church is interested.

Christian Reformed Church members are fortunate to live in a country that allows us to openly demonstrate the love of God in many ways. Nearly all of us can remember the days when we first immigrated. They were not easy but there are also fond memories. We rejoice that the Lord has blessed us as people and a denomination. Let's all together share that rejoicing so that our less fortunate brothers and sisters, fellow image bearers of God, may rejoice with us in the Lord's bountiful goodness.

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Brampton Christian Choral Society "Praise the Lord" under the direction of W. Hoekstra, has available a high quality stereo LP entitled,

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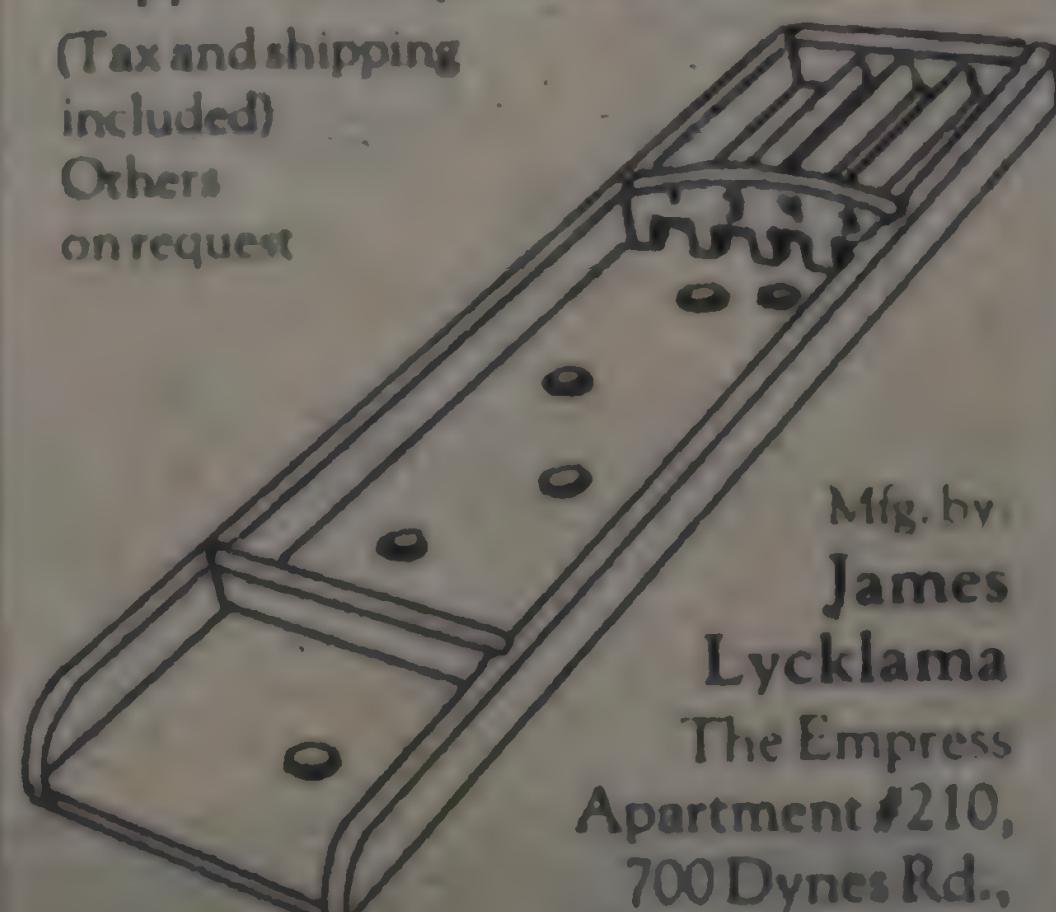
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BUTTERSCOTCH CHEWS

1/2 cup honey
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Put honey and butter into a small pot and simmer about 12 minutes. Pour into a very lightly buttered soup bowl and allow to cool until it can be handled. Spoon out teaspoonfuls of the candy and shape them between the palms of your hands. Let them cool and set. Wrap in wax paper for storage. Yield: 16 chews.

B.C. responds warmly to Vietnamese

by A. Breedveld

Mr. Breedveld is refugee co-ordinator for the B.C. diaconal conference.

We were at Vancouver International Airport, anxiously awaiting the arrival of another Vietnamese refugee, a young fellow who escaped Vietnam last March before turning 18, just prior to having to join the communist army.

It was his Uncle Luke who told us about his plight: he told us that his nephew had escaped to Indonesia. Once again the sponsoring wheels were set in motion. The same group that sponsored the uncle in the spring of 1980 was now found eager to help once again.

For three years now the churches in Classis BC of the CRC have been busy with this work of sponsoring, indeed this work of mercy.

Three years ago most diaconates in our classis became very much aware of the great needs in southeast Asia. They became aware of the plight of the thousands of "boat people" coming ashore in Malaysia, Singapore, Hong Kong, the Philippines and wherever their small boats would take them.

It was at the 1978 fall meeting of the B.C. Diaconal Conference that we were addressed by Bob Wenman, M.P. for Fraser Valley West. He had just returned from a visit to one of the camps and painted a very sad picture of the poor and unhealthy situation there. He urged the churches to live up to their commitment: to not only feel sorry for these thousands of unwanted refugees but also to get off one's backside and get involved, totally and personally, by sponsoring some of these "boat people".

Mr. Wenman's address, as well as the daily media coverage at that time, urged our churches to act.

In many of the churches the deacons made the congregation aware of the great need and the church's responsibility. Sponsoring groups were quickly formed. Sometimes the diaconate or consistory was the sponsoring committee and sometimes individual members formed groups. In one B.C. church 13 such groups were formed. Consequently, that church sponsored 13 families.

Very little information was available regarding cultural differences, language difficulties, eating, clothing and work habits, religious background, etc.

However, once these new immigrants started to arrive and we found that some of them were quite fluent in English. It didn't take long and many of our questions were answered.

Then the real task began:

English lessons, job hunting, doctors' and dentists' appointments, shopping, school for the children, filling out forms, etc. — much work by many people. Sometimes the task seemed insurmountable. But we had help! Christ Himself sustained us, gave us the insight we needed, provided us not only with the funds required but also with Christian love that we in turn could pass on to them.

Gospel revealed

It is difficult to explain to someone who does not understand your language what this work of mercy is all about, what Christian compassion is, how it is the Lord Who does these works through us. In some cases a Christian Vietnamese who also spoke English would help us, sometimes an interpreter would be available. In the Greater Vancouver area, the Lord provided a Christian Reformed Chinese pastor, Rev. Stephen Jung, who had just been appointed to work among the large Chinese community in the inner city. He now leads Chinese services in Richmond and Abbotsford.

The New Westminster Christian Reformed Church found a willing and able Vietnamese pastor in Rev. Thuan Nguyen, as pastor in the Alliance Church. Besides morning services in the Vancouver Alliance Church, he leads evening services for the new immigrants in the New Westminster C.R.C. He also travels to various churches in the Fraser Valley and on Vancouver Island and is totally committed to bringing the message of hope and salvation to these new arrivals.

In many congregations these have been years of growth, not necessarily growth in members, but growth in faith and commitment. A challenge was presented, a challenge that was not only a request to fund a missionary project, but one that involved each giver as the bearer of good news, as an Ambassador of Christ.

And now many of the churches seem to have the feeling that our task is complete. After all, 70 families, totalling over 400 persons, were sponsored by Christian Reformed Churches in B.C. Most of the heads of households are employed: over 90 percent of all those sponsored are financially self-sufficient.

Most important of all: many are now attending church services and are eager to learn more about the good news of our risen Lord. Some have made profession of their faith and been baptized.

A task completed? No, just begun!

At a C.R.W.R.C. meeting in Toronto earlier this summer, your deacon representatives were once again made aware of the continuing and increasing need. There are still

millions of refugees in this, our Father's world — people created in His image just like you and I, people that are hungry for love and compassion.

We still have a grave responsibility, one that we as followers and representatives of Christ cannot and may not ignore.

Many of these fugitives for the sake of justice are still in camps (hundreds are arriving daily) while sponsoring has nearly come to a standstill.

Of late, the media has kept quiet about the terrible turmoil in southeast Asia and we are not daily confronted with the details as we were two years ago.

We must continue our spon-

soring program! In the past many Western governments have been very particular when selecting refugees. They have chosen the healthy, the young and able and the educated to immigrate to their countries, leaving behind the sick, the maimed, the elderly and the illiterate. Some of these last have been in camps as long as five years!

Jesus Himself teaches in Matthew 25 that our task is to feed the hungry, to clothe the naked, to take in the stranger (the refugee?), to look after the sick.

We would urge the churches not to lose interest and dedication, not to look back at disappointments that some

undoubtedly experienced, but to continue, in faith and total dependence on our heavenly Father, with the sponsoring program.

Next time when you sponsor, consider applying for a "special needs" refugee. The federal government will assist financially and will be co-sponsor.

Your task may be more difficult than the last time and more of your personal involvement may be required. Let us be thankful to our Saviour Who has given us the Spiritual as well as the material resources and Who has made us well-equipped to reach out to some of the millions of people without home and hope in our Father's world.

Afghan refugee children injured by bombardment

RAWALPINDI, Pakistan (EP) — Thousands of children are among the 2.3 million Afghan refugees fleeing Soviet aggression in their homeland. They arrive in the Pakistan border camps in physical and mental anguish, according to a report from International

Christian Aid. The bombardment of Afghan villages, plus the arduous trek across Khyber Pass reportedly affects the children long after they cross the border, reports ICA Director for Pakistan, Latif Bhatti.

"About two-thirds of the

children have been badly injured," Bhatti says, "and have lost their 'senses' from the Soviet invasion and bombardment. Some of the doctors who have approached me say these cases cannot be cured in Pakistan, but will need treatment abroad."

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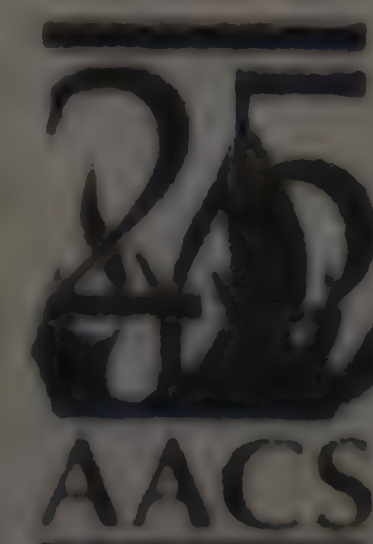
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Building for tomorrow's generation

Ontario Music Assembly receives warm reception in Holland

The choir and brass quintet of the Ontario Christian Music Assembly celebrated its 20th anniversary recently by conducting a successful tour of The Netherlands.

Under the direction of Leendert Kooij, the group of 100 played to full houses and became the subject of several recording sessions.

The schedule was launched in Bolsward with Klaas Jan Mulder at the organ. A standing room only crowd joined in with the singing of O Canada, Wilhelmus and the Fries Volkslied. The program was recorded by Dutch radio.

Andre Knevel accompanied the concert at Amersfoort which again played to a full house.

The Scheveningen concert was accompanied by Sander van Marlon. The church over-

flowed with an enthusiastic audience.

The Grote Kerk was the location of the program in Vianen with Andre Knevel at the organ. The old church resounded with enthusiastic singing by both choir and audience.

Both Klaas Jan Mulder and Andre Knevel accompanied the singing and playing at the Rotterdam concert which featured a crowd of 2,500. The "zang and orgel avond", normally reserved for the best of Dutch choirs, involved several community dignitaries. The concert, in the St. Laurens cathedral, was recorded and will be available in record form in November.

The assembly then spent a day of recording English language music in Den Haag with both Sander van Marlon and



Andre Knevel at the organ in the stately Lutheran church. That record will be released

around November 1.

The assembly took part in two worship services, one in

the Bethel church in Scheveningen and one in the Lutheran church in Den Haag.



The Hon. John Roberts, Minister of Environment, presents John Olthuis, Research and Policy Director, Committee for Justice and Liberty (CJL) Foundation, the 1981 Marguerite and Vernon Heaslip Award for Environmental Stewardship. Mr. Olthuis was selected for his outstanding work in moving Canada toward a more environmentally-aware style of life and use of resources. He received a framed print from the new exclusive collection of fifteen photographs in limited edition prints by photographer of the land, Freeman Patterson. Dr. Noel Brown, Director of the United Nations' Environment Programme (New York Office) looks on.

THE LORD WAS MY SHEPHERD

In loving memory of Oma, who was promoted to Glory on October 1, 1976.

The Lord was my Shepherd
I no longer want.
He made me live in green pastures
in pastures that were gray and dusty
in pastures where I didn't want to go.
He led me through troubled waters,
through waters almost too deep for me
to handle
through waters that were still, clear
and sweet.

He led me over rough trails
over trails that were scary and dark
over trails of happiness and light.
He always kept my life in His hand.

I walked hand in hand with Him
through the valley of worry and
cancer.
But I wasn't scared because
He had my hand and I had His

They protected and comforted me
in times of trouble and despair.
The Shepherd had plans for me,
plans that were too big for me to
handle
and all this while He was setting up
a place for me in heaven before my
enemy

I was blest and my cup overflowed
I was following my Shepherd home.

His goodness and kindness followed
me
through that valley of darkness and
pain
they followed me the last few days of
my life

But now I live with my Father in His
eternal home
for I have walked
throughout that dark valley of fear.

Written by one of her grandchildren

Romanian Baptist pastor to settle in West

BUCHAREST, Romania (EP) — Romanian Baptist pastor Josif Ton arrived in the United States September 6 for a speaking tour, but has announced that he will seek to settle in the West permanently.

Ton, his wife and his daughter were granted exit visas by the communist-Romanian government only with the explicit understanding that they would never return, according to East/West News Service.

Ton — who has worked with

the Bucharest four — has often spoken out against state interference and persecution against the church in Romania. The activities and actions of the Bucharest four have received much publicity in the Western press during the past decade. Most recently Ton and several others were charged with embezzling church funds. Under Romanian law the pastor of a church is held accountable for all funds spent which are not explicitly approved by the government.

Soviet prisoner preaches in Siberian prison

MUNICH, West Germany (EP) — Galina Vilchinskaya may well be preaching at this very moment. Normally that would not be noteworthy. That is, not until you consider where she is—Primorski hard-labor prison camp, Siberia, USSR, where she is serving the final 12 months of a three-year sentence.

Twenty-three-year-old Galina's story began in another camp at the other end of the Soviet Union. During the summer of 1979 the young Christian was busy organizing the activities of a camp held for the children of Christian prisoners in the USSR. That is when Galina was arrested for her role at that camp and she, herself, became a prisoner. Although the Soviet Embassy in Washington, D.C. abstains from comment on this case, several dissidents have confirmed the basic information. Furthermore letters from Galina's mother, Zinaida Vilchinskaya, have been received in the West, according to East/West News Service.

In the most recent letter, addressed to former Soviet Baptist pastor Georgi Vins' wife, Galina's mother tells of a

visit with her daughter in prison. The physical facts are grim: the temperature regularly fluctuates around zero degrees Fahrenheit, there is no running water, the food rations are limited to a spoonful of oatmeal each day, and there is no medical aid. Galina's mother reports that medical aid is, however, needed by her daughter. Regardless of her condition, Galina's mother says that her daughter must work from sunrise to sunset each day.

That is the grim side of Galina Vilchinskaya's life in prison as reported by her mother. The other comments in Zinaida Vilchinskaya's letter speak of a daughter who has remembered numerous Bible verses and songs. In fact Galina is reportedly preaching and telling other prisoners about Christianity on a daily basis. Galina is quoted by her mother as saying: "I'm needed more here than in the outside world; here there are so many people who are starved and weary of life and who have renounced life, more so than in Russia. Here I am able in some small way to help this Russian nation which is perishing in its sins."

Van andere personen

Ook in de kerk stinkt geld niet

door Drs. Niek Scheps

(Kerknieuws) — Pecunia non olet, geld stinkt niet. Dat zelden de Romeinen al, toen zij een belasting op openbare toiletten wilden heffen. Als je geld nodig hebt, moet je zien dat je het krijgt. Hoe je eraan komt doet er niet toe.

Eigenlijk zou je mogen verwachten dat de kerk deze stelregel nooit zou hebben toegepast. Wat de Bijbel zo al niet zegt over geld, goed, bezit, rijkdom enz. betekent de genadeslag voor iedere vorm van geldwerving waarbij men uitgaat van de gedachte dat het geld geen enkel luchtje heeft waardoor het zijn herkomst verraaft.

Maar de kerk doet vaak dingen die je niet van haar zou verwachten. Ze heeft er zich nooit zo druk over gemaakt waar haar inkomsten vandaan kwamen. Als ze maar geld kreeg! Hoe vaak zijn er geen schenkingen gedaan door lieden met een kwaad geweten. In de Middeleeuwen dienden altaarstukken soms als gewetenssussers.

Dat we er sinds de tijd van de Romeinen en Middeleeuwen nog niet veel op vooruit

zijn gegaan, bleek onlangs weer, toen in de bladen het bericht verscheen dat het Deense Bijbelgenootschap voor een vertaling van de Bijbel in de omgangstaal van de ministeries van Onderwijs en Culturele Zaken een subsidie van meer dan 35.000 dollar had gekregen uit de opbrengst van de staatsvoetballoterij. De Deense regering had geen geld meer voor de traditionele subsidie voor het bijbelvertaalwerk.

Het Deense Bijbelgenootschap had volgens het bericht het geld hard nodig. Anders kon die bijbelvertaling niet voltooid worden. Het Bijbelgenootschap vond het niet geoorloofd ook maar een mogelijkheid om fondsen te werven ongebruikt te laten.

Gelukkig maar voor de Denen dat er veel mensen flink willen gokken. Anders zouden ze nooit een Bijbel in de omgangstaal krijgen. Blijkbaar kwam het bij het Deense Bijbelgenootschap niet op dat een volk misschien wel eens beter een bijbelvertaling zou kunnen missen dan dat het die kreeg dank zij zijn geldzucht en goklust. Als het dat bedacht had, had het het waar-

schijnlijk niet geoorloofd gevonden ook maar een methode van geld inzamelen te gebruiken die speculeert op hebzucht en begeerte.

Christus heeft eens de tafels van de wisselaars in de tempel omgekeerd. Ik zou me best kunnen voorstellen dat hij, als hij nu nog op aarde was, het kantoor van het Deense Bijbelgenootschap zou binnengaan en de tafels waaraan de taalgeleerden met hun grammatica's en woordenboeken zaten te werken, ook zou omkeren.

Nu moet ik er eerlijkheidshalve aan toevoegen dat de Nederlanders niet veel beter zijn dan de Denen. Hoeveel kerken zijn er in ons land niet gebouwd dank zij verloting en op bazaars die allerlei kerkbouwfondsen organiseerden. Om maar niet te spreken van de zendingscommissies. Want ze hadden het geld hard nodig. Anders kon die kerk er nooit komen. En anders konden ze nooit aan hun bijdragen voor de zending voldoen.

Ook bij die commissies kwam het nooit op dat een gemeente die niet wil offeren voor kerkbouw, beter in een

Vervolg op pag. 17

Het Loofhuttenfeest (1)

De Joden hadden heel wat feesten; jaarfeesten, maandfeesten, en weekfeesten. De jaarfeesten vallen uiteen in: De Drie Grote Feesten: De Vierdagen; De Gedenkdagen en enkele bijzondere dagen.

Van de Drie Grote Feesten beschreven wij het Paasfeest en het Pinksterfeest. Het derde (grootste) jaarfeest is het Loofhuttenfeest. Dat feest was ingesteld in de woestijn en moest door het gehele volk gevierd worden met grote vreugde. Het duurde zeven dagen, terwijl er nog een achtste dag aan toegevoegd werd volgens Leviticus 23:39. Het is een feest dat in de herfst wordt gevierd. Het was oorspronkelijk een oogstfeest. Het werd nl. ook het feest der inzameling genoemd. De boomvruchten, vooral druiven en olijven werden als laatste opbrengst van de akker ingezameld, en dat betekende het einde van de oogst, de hele oogst! Er zijn niet veel aanduidingen van de viering van het Loofhuttenfeest in het Oude Testament. In het Nieuwe Testament lezen we ook van het Loofhuttenfeest. Duizenden Joden kwamen naar Jeruzalem om dit feest te vieren 'om vrolijk te zijn voor het aangezicht van de Here' (Lev. 23:40). De Talmoud geeft van die viering in die dagen een uitvoerige beschrijving in het tractaat Soekka (loofhut). En nog onderhouden de rechtzinnige Joden dit feest, wat b.v. blijkt uit een gedicht van Mr. Jacob Israël de Haan:

Zij hebben veertig jaar ljdal gezworven
Mannen, die morden tegen hun God
En zijn profeet en 't opgelegde lot.
In de woestijn Sur zijn zij gestorven.

Van hen, die morden, kwam geen enkel man
Binnen 't land rijk aan melk en wilde honing.
Loofhutten strekten de zwervers tot woning.
Nog eeuwen houden wij daar heugenis van.

... Iedere herfst bij 't dalen van de dagen
Bouwde mijn vader 't rietgedekt gebouw.
Want vader bleef aan de oude wet getrouw,
Leerde ons herdenken en hooghartig dragen.

Loofgedekt met bonte bloemen daarin
Stond het smal huis, dat nimmer vreemden zagen,
Wij woonden daar onze acht herdenkingsdagen
Van het volk gescheiden met ons gezin.

En ik, een dichter, droomde nimmer schoner
dan in de nachten na zo bonte dag:
Ons volk was vrij en vorstlijk en ik zag
Van Jeruzalem mijzelf een blij bewoner.

Aanbiddend hoorde ik een kalme stem
Zag een zonnige stad, een tempel heilig.
Dus weet ik verheugd, dat wij eens weer veilig
Vorstellijk wonen te Jeruzalem.

Uit dit lied blijkt wel duidelijk dat het Loofhuttenfeest niet alleen een feest is waarop men herdenkt wat in het verleden gebeurd is, maar waarop men ook uitzielt naar de toekomst.

Het Loofhuttenfeest begint op de 15e dag van de maand Ethanim, later Tishri genoemd. De feestmaand voor de Joden! De eerste en de laatste dag werden gevierd als een sabbath. Elke zeven jaar moest op het Loofhuttenfeest de heilige Wet des Heren worden voorgelezen ten aanhoren van geheel Israel (Deut. 31:11). Er werden heel wat offers gebracht op dit feest. En men woonde in hutten die gemaakt waren van het loof van palmen, mirten en beekwilgen, en men dacht aan de verlossing uit de slavernij van Egypte, en het jaren in tenten wonen in de woestijn onder de beschermende hand van God. Volgens Nehemia 8 - in de tijd van Ezra - werd het feest op uitbundige wijze gevierd. Elke dag werd de Wet des Heren voorgelezen. Toen ontstond ook de gewoonte om van de takken waarmee de loofhutten gemaakt werden een soort feestruiker te maken, die men in de rechterhand hield. In de linkerhand had men een citroenachtige vrucht, de ethroog, ook wel paradijsappel genoemd. Na verschillende gebeden wordt een apart gebed uitgesproken dat op de ruiker betrekking heeft, dan houdt men de ethroog dicht bij de ruiker in de rechterhand, en men slaat nu met beide handen waartussen men de feestruiker en de ethroog houdt, driemaal naar de verschillende windrichtingen, en ook naar boven en naar beneden, terwijl men zelf naar het Oosten kijkt. Naast de dank voor alle zegeningen komt hier de bede tot uitdrukking dat de Here de Joden moge verzamelen uit alle windstreken en brengen naar het land Israel 'zoals Hij eens de Israëlieten door de woestijn naar Kanaän leidde.'

J. VanHarmelen

PERSOVERZICHT

• De regering in Ottawa speelt kleefboe met de begroting. Het smoesje is dat het indienen van de begroting werd uitgesteld in verband met de aanstaande vergadering van de provinciale premiers. Ik denk dat het meer te maken heeft met het vraagstuk waar de Minister voor Volkshuisvesting mee zit te tobben. De oppositie heeft die minister het vuur na aan de schenen gelegd. Vooral Clark en Broadbent gaven vurige preken over dit onderwerp. Ze beweerden dat tengevolge van de hoge rente schulden en duizenden huiseigenaars hun hypotheek niet meer zouden kunnen betalen, en ze drongen aan op ondersteuning voor die categorie van mensen. Ik denk dat het kabinet aan 't neuzen tellen is over de eventuele gewenstheid van zulke ondersteuning. De vraag is natuurlijk of er een politiek slaatje uit valt te slaan. Daar is het wachten natuurlijk op voor de begroting.

• Intussen werd het toch wel zichtbaar dat de rol van onze prime-minister ver buiten de grenzen van ons land gaat. De Noord-Zuid konferentie heeft hij - om het zo maar eens te zeggen - eigenhandig op poten gezet. Die konferentie die in Mexico gehouden werd is een gesprek waarin tenminste een begin kan worden gemaakt met een globaal plan voor steun aan onder-ontwikkelde landen. Of het zal lukken is weer een andere vraag. President Reagan kwam tenminste al naar de konferentie met zijn hand ferm en stevig op de achterzak, hetgeen nou bepaald niet het Bijbelse medelijden en vragen naar rechtvaardigheid vertolkte. Onze prime-minister verdient een pluim op zijn pet voor zijn streven naar rechtvaardigheid in deze wereld die God zo rijklijk van gaven heeft voorzien. Daar komen misschien wel weer boze brieven van maar zo zie ik het.

• Voor de kust van Newfoundland werd meer olie gevonden. Er werd gespeculeerd dat de produktie daar in het jaar 1990 meer dan de helft van onze tegenwoordige import zou kunnen vervangen. Een meevallertje dus! Het zou misschien een eind gaan maken aan

al die flauwe Newfie grapples. Dat zijn dezelfde moppen die men in Nederland van de Belgen vertelt en in Engeland van de Hollanders. Er zit vaak teveel venijnigheid in die grappen.

• In eerdere persoverzichten signaleerde ik al voor u de belangrijke verschuivingen naar links in West-Europese landen. Het werd van de week weer duidelijk in de uitslag van de verkiezingen in Griekenland waar de socialist Popandreu de meerderheid behaalde. Die man kan het maar niet vergeten dat in de laat zestiger- en vroeg zeventiger jaren de Amerikanen het militaire regiem in Griekenland ondersteunden en hij wil zich nu meer en meer van Amerikaanse invloed distantiëren.

• Dat we het middel van de diplomatie niet moeten onderschatten blijkt wel uit de situatie in Polen waar per slot van rekening de Russen hebben afgezien van interventie (tot nu toe tenminste) omderwille van de wereldopinie. Aan de andere kant zit het „vrede-in-onze-tijd-gekeutel" van Chamberlain ons ook nog vers in het geheugen als een bewijs dat de diplomatie ook robuust kan falen.

• In Polen werd de partijbons die het heft in handen had er hardhandig uit geknikkerd en vervangen door een generaal met meer haar op z'n tanden. Van de weeromstuit braken er rellen uit die geen onduidelijkheid overlieten over de vraag of de Polen in het kommunistiese paradijs van de proletariats tevreden waren. In Polen hebben ze er balen van. De situatie in dat land wordt gevaarlijker naarmate de winter nadert en brandstof en levensmiddelen nog schaarser worden dan ze al zijn.

• Hier in Toronto gaan de bankiers door met geld tellen, dominees met preken, winkeliers met handelen en de eerste sneeuw is gevallen. De winter staat weer voor de deur en de Florida-landverhuizers maken aanstalten. Ik wacht op een speciale aanblijding van overschoenen en verheug me alvast op een lekker bordje snert.

Carl D. Tuyt

11 november: Herdenkingsdag



Het Plaatsje Rijsen werd ingenomen zonder enig gevecht door het Regiment Fort Gary Horse en het Regiment de Maissoneuve. De bewoners hadden in afwachting van hun bevrijders hun huizen met vlaggen versierd. (Foto: A Liberation Album, Paidela Press, 1980)

door Rev. H. Van Andel

In het Engels spreken we van "Remembrance Day," maar in het Hollands is het altijd "Wapenstilstandsdag" geweest. Dat had met de datum te maken, want aan het eind van de eerste wereldoorlog kwam op 11 november 1918 de wapenstilstand tussen de oorlogvoerende landen tot stand.

Nu herdenken we op deze datum wat er in twee wereldoorlogen is geschied.

Gedurende de eerste wereldoorlog was ik een schooljongen. Maar ik herinner me sommige gebeurtenissen nog heel goed. Soms was er grote spanning of Nederland wel buiten de oorlog kon blijven. De distributie was nijpend. Op verjaardagen bakte mijn moeder cake van aardappelmeel en dat was een geweldige tractatie! De kolennood was groot. Wat waren we blij toen de vrede in zicht kwam. Daarna mislukte vlak na 11 november de socialistische staatsgreep van Troelstra. En toen kwamen in tientallen steden de jubelende trouwbetuigingen aan Koningin Wilhelmina. Ik zal het nooit vergeten.

Maar de tweede wereldoor-

log ligt dichterbij. Ik vertaal nu maar het Engelse woord en spreek van "Herdenkingsdag". Dan stellen we de vraag wat we eigenlijk herdenken. Ik geloof dat we drie dingen herdenken. We herdenken de dagen, we herdenken de daden en we herdenken de doden.

Eerst de dagen. De dagen van de tweede wereldoorlog waren voor Holland dagen van grote verdrukking. Onder de Duitse bezetting waren we onze vrijheid kwijt, niet alleen onze nationale vrijheid, maar - wat veel erger was - onze geestelijke vrijheid. Hitler wenste ook in bezette gebieden alles om te zetten naar zijn nieuwe orde. Dat betekende dat heel wat Christelijke organisaties er aan gingen. Ze konden alleen ondergronds zonder activiteiten doorgaan.

Het Christelijk onderwijs werd ook aan banden gelegd daar waar het maar even openlijk met het Nationaal Socialisme botste. De Christelijke pers verdween totaal. Alleen kerkbodes kwamen in zeer verkleinde vorm met enkel mededelingen uit. Wat er met de Joden gebeurde is bekend genoeg. Er was ook voedselschaarste, vooral in de

verschrikkelijke hongerwinter van 1944-1945, maar toch was de geestelijke onderdrukking het pijnlijkst.

Toen kwam in het voorjaar 1945 de bevrijding. We hebben na 4 dagen en 4 nachten in een schuilkelder te hebben gezeten de oorlogvoerende tanks binnen zien komen. We stonden te hullen van blijdschap, toen ze door de straten reden. Ze brachten bevrijding.

Vandaag is het ontwapeningsvraagstuk zeer accuut. Gelet op het aanmaken van kernwapens is het een uiterst moeilijk probleem, waar ik niet direkt uitsluitel over geef. Alleen vind ik dat er door sommigen van ons, die de bevrijding van 1945 niet bewust hebben meegemaakt, vaak erg oppervlakkig over geoordeeld wordt. Ze hebben niet ervaren dat de Here God in 1945 ons geestelijke vrijheid heeft teruggegeven door middel van wapenen. Ze genieten die vrijheid vandaag volop, maar vergeten, dat ze die vrijheid alleen bezitten dank zij overmachtig wapengeweld.

Dat brengt ons ertoe om de daden te herdenken. Dat zijn allereerst de daden van onze bevrijders en dan noemen we met grote dankbaarheid het Canadese leger. In het najaar

van 1944 bevrijdden de Canadezen Zeeuws-Vlaanderen, maakten zich meester van de Scheldemond en veroverden het eiland Walcheren. Daarmee kwam de haven van Antwerpen vrij, wat uiterst belangrijk was voor de transportatie van troepen, oorlogsmateriaal en andere noodzakelijke voorraden. In het voorjaar van 1945 veroverden Canadese troepen van uit Duitsland het noord-oostelijk deel van Holland en in het midden van de maand april waren het Canadezen tezamen met Engelsen, die de Rijn overstaken van het zuiden en door wisten te stoten tot het IJsselmeer.

Dit alles leidde tot de capitulatie van het in Holland strijdende Duitse leger, welke plaats greep in Wageningen op 5 mei en waarbij de Canadese generaal Charles Foulkes de leiding gevende persoon was. We kunnen Canada niet dankbaar genoeg zijn voor de daden. Natuurlijk denken we dan ook aan de Nederlandse ondergrondse strijdmachten. Ook daar vonden daden plaats, die getuigen van grote moed en zelfverloochening. Nog eens, het ging om onze geestelijke vrijheden!

Dat brengt ons vanzelf tot de herdenking van de doden. De militaire kerkhoven in ons oude vaderland getuigen van de vele strijders, die met hun leven betaalden. Ze waren

jong. Ze waren met sterke banden aan hun eigen vaderland gebonden. Ze lieten rouwdragende familieleden achter. Niet minder denken we aan de werkers in de ondergrondse, die gefusilleerd werden en aan degenen, die in de concentratiekampen stierven. Bovendien werden velen van de burgerbevolking door bombardementen gedood.

Het menselijk leven is zo kostbaar dat in de medische wetenschap alles in het werk wordt gesteld om het leven te verlengen. In de oorlog worden duizenden van dezelfde kostbare levens zo maar weg-gemaaid. Wie daaraan denkt zegt: Nooit meer oorlog!

En toch is daarmee de kwestie van ontwapening in deze verwarde wereld niet opgelost. Er zijn goederen van recht en van vrijheid, die verdedigd mogen en moeten worden. Ik beslis niet of de vrede bevorderd wordt door eenzijdige ontwapening of door een gelijke bewapening van partijen tegenover elkaar. Het ware te wensen dat een eerlijke ontwapening aan alle zijden kon worden bereikt. Maar dat schijnt moeilijk te zijn. We leven helaas niet in een eerlijke wereld.

Als er een derde wereldoorlog uitbreekt met gebruik van kernwapens, dan gaat de wereld zichzelf vernietigen. Moge God ons ervoor behoeden.



Een Canadees soldaat, Sergeant P.J. Ford, 1944, geschilderd door Charles Comfort

Verkiezing

d' Eerwaarde broeders zijn weer saamvergaderd,
En zijn in wijkvergadering bijeen.
De praeses leest de ingekomen stukken.
Zij gaan er, als gewoonlijk, vlot doorheen.
Dan volgen er de huisbezoekenrapporten,
Die ambt'lijk door de broeders zijn gedaan.
Zij brachten hier blijmoedige verstroosting,
en daar (helaas) een pastoraal vermaan.

Er wordt geklopt: de koster met de koffie,
en tevens een diaken die zich meldt.
Ook deze broeders mogen meebeslissen
Als men voor 't ambt weer nieuwe broeders stelt.
De praeses opent nu opnieuw de zitting,

Vraagt: wie van u stelt hier de eerste voor?
Wij plaatsen hem voorlopig op de groslijst,
Als er voldoende zijn dan „lichten" wij ze door.

De namen die men noemt zijn opgeschreven,
De praeses vraagt wat men van Jansen denkt.
Een broeder zegt: Ik heb op Jansen tegen
Dat hij kritiek te scherp naar voren brengt.
Een and' re broeder heeft nog tegen Jansen
Een overwegend principeel bezwaar,
Want Jansen houdt maar vol dat deze wereld
Veel ouder is dan zes maal duizend jaar.

De hele groslijst wordt zo afgehandeld,

En maar heel weinig broeders blijven staan.
„Verjaarde zonden" worden opgerakeld,
En hij die „valt" ... heeft jaren afgedaan.
Het is elf uur. De praeses sluit de zitting
en wenst hun allen nog een goede nacht.
De broeders gaan naar huis en zijn heel dankbaar
Dat ook dit moeilijk werk weer is volbracht.

Eén punt is in die zitting steeds vergeten
Als men als broeder over broeders spreekt.
't Gebod der liefde luidt dat voor men oordeelt,
Men eerst de hand in eigen boezem steekt.

Voerman



Uit Nederland

Belgie betreft is Robers optimistischer; hij verwacht dat ze daar wel toegelaten gaan worden.

□ Staatssecretaris Gerard Van Leyenhorst, speciaal belast met het Nederlandse minderheden-beleid, wil dat bedrijven en overheidsinstanties verplicht worden een bepaald percentage werknemers uit etnische minderheden in dienst te nemen. Een dergelijke regeling bestaat er al voor het in dienst nemen van mindervaliden. De bedrijven en overheidsinstanties krijgen daarvoor een kleine vergoeding in de personeelskosten. Volgens Van Leyenhorst is de huidige 600 miljoen die ervoor op de begroting staat niet voldoende om de regeling uit te breiden met etnische minderheden. De regering Van Agt werkt momenteel aan een plan om daar meer geld voor vrij te maken.

□ Nederland heeft er in de maand september 6100 werklozen bijgekregen. Daardoor

komt het totaal aantal werklozen op meer dan 413-duizend, dat is iets meer dan 9 1/2% procent van de totale nederlandse beroepsbevolking. Dit zijn de voorlopige cijfers van het ministerie van Sociale Zaken.

□ In de polder Zuidelijk Flevoland zal in de komende jaren, weer een nieuwe stad worden gebouwd. De stad zal Zeewolde gaan heten en moet plaats bieden aan minimaal 8 duizend, maximaal 25 duizend inwoners. Zeewolde komt te liggen tegenover Nijkerk.

□ De Nederlandse regering gaat een commissie instellen die alle gevolgen moet nagaan van of het in gebruik houden van de kerncentrales of van sluiting. De twee kerncentrales van Nederland liggen bij Borssele in Zeeland en bij Dodewaard in Gelderland. De commissie van vijf man moet half april verslag uitbrengen over de financiële aspecten, de technologische en ook die de werkgelegenheid betref-

fen.

□ Een radio uitzending van de regionale omroep Brabant in Eindhoven over een atoomaanval heeft honderden mensen in paniek gebracht, omdat deze meenden dat er werkelijk een atoomexplosie had plaats gehad. Van tevoren had omroep Brabant duidelijk gezegd dat het ging om een documentaire. Maar waarschijnlijk is dit niet beluisterd en hoorden luisteraars plotseling dat er een atoombom was gevallen op de vliegbasis De Peel.

□ De Nederlandse gevangenisbevolking is niet meer gegroeid sinds 1840 terwijl de bevolking van Nederland toenam in die periode van 2 komma 8 tot 14 miljoen. Het aantal mensen dat in een strafinrichting verbleef is in die jaren echter blijven schommelen rond de 3 en een half duizend. Wie hier de conclusie uit mocht trekken dat de criminaliteit dus is afgenomen heeft het mis. Geldboetes en voorwaardelijke straffen heb-

ben steeds meer de plaats ingenomen van detentie.

Vervolg van pag. 15

cafezaal of een gymnastieklokaal kan samenkomen dan in een kerk die gebouwd werd van geld dat niet uit liefde voor de kerk, maar uit de begeerte om te gokken bleek werd gebracht.

Ik zou me best kunnen voorstellen dat Christus ook die tafels op die bazaars eens zou omkeren. Een kerkeraad of een dominee zou het maar eens moeten doen. Misschien zou het wat vreemd zijn, als een dominee die een baar moet openen - dat is toch immers een van zijn ambtsbezigdheden - voor de ogen van de aanwezigen de tafels zou omkeren. Het is een beetje vreemd, ja, maar voor mij mag het best.

NEEM EEN INVALIDE IN DIENST EN WORDT GEHOLPEN

Indien u een werkgever bent die zoekt naar bekwaame mensen met talent en ambitie let dan eens op de talenten van invalide personen.

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5. Voortgaande service teneinde u te verzekeren van blijvende geschiktheid van nieuwe employees.

6. Financiële hulp voor speciaal equipment of structurele wijzigingen teneinde een invalide in staat te stellen te werken.

Wij hebben Beroeps Revalidatie adviseurs in ieder belangrijk centrum in Ontario die klaar staan om u te helpen bij het vinden of trainen van het personeel dat u nodig heeft.


Voor meer informatie, of een copie van ons gratis boekje "The Staff You Need", kunt u bellen naar (416) 965-7152, of schrijven naar: Vocational Rehabilitation Service, Communications Branch, 7th Floor, Hepburn Block, Queen's Park, Toronto, Ontario M7A 1E9.

De Regering van Ontario - Aan het werk om mensen te helpen.

Internationale jaar
van de
gehandicapten



Ministry of Community
and Social Services

 **Ontario**

Frank Drea, Minister

William Davis, Premier

Ga nu naar Nederland
voor slechts
\$459 of \$559
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THANKS

ADRIAANSE: Mr. and Mrs. Z. Adriaanse would like to thank all our children, grandchildren, relatives and friends, for the many best wishes, gifts, cards and flowers sent to us on the occasion of our 35th Wedding Anniversary. May the Lord bless you all.
3 Parkway Ave., Brampton, ON L6X 2G5

KUIPER: Mrs. J.C. Kuiper and her family are grateful to God for the strength he has given us on the death of our husband and father through the warm sympathy and support we have received from friends.
75 Roseland Ave., Nepean, ON K2G 2K7

BIRTHS

BAKKER: With joy and gratitude to our Lord, we, Ted and Rene, are happy to announce the birth of our first daughter, **JESSICA LEANNE**, on Thursday, September 3, 1981, weighing 6 lbs. 11 oz. First grandchild for Mr. and Mrs. H. Bakker of Smithers, BC and 22 grandchild for Mr. and Mrs. T.J. Timmer of Duncan, BC
Box #2666, Smithers, BC V0J 2N0

BEIMERS: "Praise God from whom all blessings flow."
Wesley and Margaret (nee VanBentham), give praise and thanks to the Lord, for the safe arrival of a third child, a daughter, **LEANNE KELLY**, born August 30, 1981, weighing 7 lbs. 4 oz. She is a little sister for William and Andrew. She is a grandchild for Mrs. Nelly VanBentham and Mr. and Mrs. William Beimers.
R.R. #5, Renfrew, ON K7V 3Z8

KROESBERGEN: Praise God from whom all blessings flow.
We, Tom and Marcia, together with our families, thank God for blessing us with a son, **THOMAS JOHN**. He was born on Tuesday, September 8, 1981, weighing 7 lbs. 5 oz. Tommy is the second grandchild of Mr. and Mrs. John Verburg of Chatham, and the eighth grandchild of Mr. and Mrs. Geurt Kroesbergen of Ailsa Craig.
R.R. #1, Ailsa Craig, ON N0M 1A0

VANZANDWYK: Martin and Ruth give thanks to God for the safe arrival of their first child, a son, **CHRISTOPHER MARTIN**, 9 lbs. 4 oz., born October 8, 1981. Proud grandparents are Joyce and Wesley Wakeford of Peterborough and Magda and Arie VanZandwyk of Baillieboro.
834 George St., N., Peterborough, ON

**Nation wide
advertising
An ad in C.C.
goes a long way!**

ANNIVERSARIES

Haarlem Red Deer
1956 1981

November 8
With joy and thankfulness to our God, we, the children of

**PETER and BEP
BARTHEL**
(nee DeVries)

are happy to announce the 25th Wedding Anniversary of our parents.

"Cast all your anxieties on him for he cares about you" (1 Peter 5:7). It is our prayer that God may continue to bless them with many more years together in health and happiness.

Congratulations and love from your children:

John & Marcella Barthel — Red Deer, AB
Robert & Barbara Barthel — Red Deer, AB
Roger & Ramona Barthel — Abbotsford, BC
Brian Barthel — Calgary, AB
Michelle Barthel — at home
Home address: 5007 Gaetz Ave., Red Deer, AB T4N 4B2

Oostermeer Drachten (Fr.)
1931 1981

Soli Deo Gloria

"O give thanks unto the Lord, for he is good; his steadfast love endures forever!" (Psalm 118:1)
On November 5, 1981, D.V., we hope to remember and celebrate the joyful occasion of the 50th Wedding Anniversary of our beloved parents, grandparents, and great-grandparents,

**HENDRIK and TRIJNTJE
KOOISTRA**
(nee Hamstra)

We are grateful for all that God has given us in our parents, and we pray that the Lord will continue to bless and to keep them in his loving care.

Rinze & Boukje Koolstra; Hendry, Rudy, Freddy — Drachten (Fr.)
Jim & Alice Koolstra; Henry (+ 1978), Bill, Wilma, Trudy, Milton — Williamsburg, ON
Sid & Clara Koolstra; Henry & Lauretta Koolstra; Ryan — New Market, ON
Harry & Grace Weening; Cheryl — New Market, ON
Ed & Cindy Koolstra; Mandy — New Market, ON
Teresa, Marilyn, Richard — New Market, ON
Home address: Schultmakerswal 32, Drachten (Fr.) 9201EA, Holland

1946 1981

November 7

With great joy and thankfulness to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents,

**REINDER and NETTIE
(Zwaantje)
VANDERBOOR**
(nee Hellinga)

It is our prayer that God will continue to bless them and give them many more years of happiness together.

With love from their children:

Tina & John Berkhulzen; Ian, Jennifer — Willowdale, ON
Roely & Melanie Vanderboor; Vincent, Neville — Milton, ON
Bill & Greta Vanderboor; Mark, Andrea, Allan — Richmond Hill, ON
Rommy & Sonja Vanderboor; Michael, Andrew, Kevin — Richmond Hill, ON

Marsha Vanderboor & Bob France (engaged) — Willowdale, ON
Netty & Don Ryan; Diana, Paul — Willowdale, ON

Open house will be held on November 7, 1981 at the Willowdale Chr. Ref. Church, 70 Hilda Ave., Willowdale, from 2-5 p.m.

Home address: 10 Centre Ave., Willowdale, ON M2M 2L3

ANNIVERSARIES

Owen Sound Brampton
1956 1981

November 9

With praise and thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

DICK and ANNIE BROEKEMA
(nee Hartholt)

We thank the Lord for giving our parents 25 years of marriage, and pray to continue giving them a blessed future.

Their loving children,
Jim
Albert
Ranee

Open house will be held on November 14, 1981 from 2:00-5:00 at their home.

Home address: 81 Dennison Ave., Brampton, ON

1946 1981

De Krim Edmonton
With joy and thankfulness to our heavenly Father, we celebrated our 35th Wedding Anniversary on October 29, 1981.

HENRY and BAY NOPPERS
(nee Meijerink)

Our children and grandchildren:
Jane & Rick Cameron; Patricia, Richard, David
Tryne Noppers
Harry & Glenna Noppers; Lewis, Darcy, Randi
Fred Noppers; Colin
John & Joyce Noppers; Reagan, Wesly
Henry Noppers
8333-77 Ave., Edmonton, AB T6C 0L3

1931 1981

November 12

Praise God from whom all blessings flow. With joy and thankfulness we are happy to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

**JACOBUS and CATHARINA
WEVER**
(nee Schurer)

It is our prayer that God will keep you both in his care, and may he continue to bless you in the years to come.

Congratulations from your family:

Freda & Wietse v.d. Berg — Jubbege, Nederland
Tony & Jean Wever — Belleville, ON
Nick & Minety Wever — Monarch, AB
Ann & John Kempenaar — Demarestville, ON
John & Willy Wever — Belleville, ON

Mike Wever (deceased)

Susan & Keith Ippel — St. Catharines, ON

Dick & Anna-Marie Wever — Taber, AB

Mary & Sam Rekker — Mississauga, ON

Rennie & Ken Kauning — Belleville, ON

Bert & Wilma Wever — Linwood, ON

Roel & Carl Brink — Newcastle, ON

38 grandchildren and 4 great-grandchildren.

There will be an open house on Saturday, November 14, 1981 from 2 to 5 p.m. at the home of Tony and Jean Wever.

Home address: R.R. #6, Belleville, ON

THANKS BIRTHS MARRIAGES ANNIVERSARIES OBITUARIES

Read all the announcements in our Classifieds!

ANNIVERSARIES

1931 1981

"Waar liefde woont gebiedt de Here den zegen (Psalm 133:3).
Op 28 oktober 1981, D.V., hopen wij met onze geliefde ouders en grootouders,

**MARTINUS en ADRIAANTJE
VAN DER ELST** (nee Struyck)

de dag te herdenken dat zij 50 jaar geleden in het huwelijk zijn getreden.

Hun dankbare kinderen,
Coby

Bill & Elaine

Pat & Bill

Cor & Cathy

Pete & Jenny

Art

Nell & Herman

Jan & Eleanor

en 22 kleinkinderen.

60 Thompson Dr., Mount Brydges, ON N0L 1W0

OBITUARIES

"In all thy ways acknowledge him and he shall direct thy paths" (Proverbs 3:6).

On October 16, 1981, our Lord called home to himself my dearly beloved wife,

JACQUELINE

In her 25th year.

Her devotion to the Lord will long be remembered by many, and will inspire us to continue in his service.
Sid Brouwer.

R.R. #2, Binbrook, ON L0R 1C0

Suddenly on Friday, October 16, 1981, our Lord, in his infinite wisdom, took into his kingdom,

JACKIE BROUWER
(nee Smink)

In her 25th year.

Dearly beloved wife of Sid.

Beloved daughter of Geurt and Florence Smink — Hamilton.

Beloved sister-in-law of:

John & Hilda Smink; Daryl, Melissa — Calston Centre

Hilma — Hamilton

Carolyn & Bill Muir (fiancée) — at home

Christine — at home

Beloved daughter-in-law of Peter and Hinke Brouwer — Hamilton.

Beloved sister-in-law of:

Ben & Jean Brouwer; Michael, Laura — Jerseyville

Florie & Charlie Fluit — Hamilton

Stanley — at home

Gerald — at home

"And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (John 14:3).

"What a friend we have in Jesus, all our sins and griefs to bear! What a privilege to carry everything to God in prayer!"

In loving memory of our dear friend,

JACKIE BROUWER

who was so suddenly called home to be with her Lord on October 16, 1981.

Our heartfelt sympathy to her dear husband, Sid and to her dear parents, Geurt and Florence Smink.

Simon & Christina Schotsman

Rick & Shirley Schotsman

Chris

Sylvia

Eric

Hamilton, ON

De vrouwen vereniging "Ora et Labora" van de First Christian Reformed Church in Lethbridge betuigt haar medeleven met Mrs. Alice Van't Land en met de Van't Land familie in het plotseling overlijden van

Mr. CORNELIS VAN'TLAND

op 8 oktober 1981.

Moge de wetenschap dat hij nu bij zijn Heiland is hun tot rijke troost zijn in hun rouw.

De vrouwen vereniging "Ora et Labora"

Lethbridge, AB

OBITUARIES

"Because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus" (Phil. 1:5,6).

On Friday, October 16, 1981, suddenly the Lord called home our fellow friend and Sunday School teacher,

**JACQUELINE MARLENE
BROUWER**
(nee Smink)

In her 25th year.

She will be sadly missed by all the 5 year old classes she has taught over the past 12 years and by the Mount Hamilton Chr. Ref. Sunday School staff.

"For to me to live is Christ and to die is gain" (Phil. 1:21).

"I know that my Redeemer lives" (Job 19:25a).

On Saturday, October 10, 1981, the Lord suddenly called to his heavenly home, our dear father, grandfather and great-grandfather,

ANDRIES STRAATSMA

at the age of 82.

Beloved husband of the late Sjoukje Straatsma.

Children:

Maaik & Gerrit Steen — Netherlands

Eel & Wil Straatsma — Netherlands

Ian & Monique Straatsma — Brampton

Jessie Talsma — Willowdale

Fred & Pat Straatsma — Brampton

Agnes & Dick Wyga — Acton

Peter & Audrey Straatsma — Brampton

Carol & Hank Ufkes — Erin

Pat & Fred Jonker — Brampton

Sonja & Ed Buismann — Brampton

Ron & Audrey Vahrmeyer — St. Catharines

Predeceased by:

Ann De Weever (daughter)

Dick De Weever (son-in-law)

Jack Talsma (son-in-law)

grandchildren and great-grandchildren.

1900 1981

October 2

"The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? (Psalm 27:1)

Quite suddenly, the Lord called home our dear husband, father, grandfather and great-grandfather

SIEBREN VAN DER PLOEG

at the age of 81.

Beloved husband of Hennie van der Ploeg-Boonstra for 57 years.

Dear father of:

Teresa & Peter de Graaf

Jan & Shirley van der Ploeg

Joan & Ben Bouwman

Harry & Alice van der Ploeg

21 grandchildren and 8 great-grandchildren.

Home address: Box #202, Vauxhall

AB T0K 2K0

"And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (John 14:3)

On October 15, 1981, the Lord called to his heavenly home our dear mother, grandmother and great-grandmother.

TINA VAN TIL

(nee Wolters)

In her 83 year.

Beloved wife of Hendrik Van Til.

Children:

Gerrit & Janny Van Til — Middenmeer, The Netherlands

Gay & Evert Aukema — Ridgetown, ON

Harry & Bea Van Til — Blenheim, ON

Janny & Wiebe Postma — Brucefield, ON

Marten & Stien Van Til — Biddinghuizen, The Netherlands

grandchildren and great-grandchildren.

Frankrykerlaan 2 95, 9801 HB Zundert, The Netherlands

Classified Advertising

HELP WANTED

SECRETARY/RECEPTIONIST: St. Catharines area firm is looking for a secretary/receptionist with good secretarial skills and an ability to organize. Send resume to: Box 4649, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

WANTED: Urgently require a young couple to live and work on a dairy farm in Alberta; 30 miles from Edmonton. Must be an experienced milker and capable of general farm duties. Wages are negotiable and accommodations available. Write to: Ben Rietveld, R.R.#2, Fort Saskatchewan, AB T8L 2N8 or phone: 403-998-1400.

Writer/Collaborator: Part-time cartoonist is looking for an idea person, who would be interested in collaborating on comic strip and cartoon ideas. All work will be on a 50/50 basis should it become a salable product but, otherwise, no salary can be offered. Humour writers are also invited to submit "gag" ideas for magazine cartoons on a 25% commission basis for those that are accepted by the market submitted to. All enquiries may be directed with an S.A.S.E. to: Bob Wierdsma, 112 Goulding Ave., Willowdale, ON M2M 1L4 Canada.

ROSE GREENHOUSE OPERATION in B.C. is seeking an experienced person for a full time position. Please state wage expectations and send full resume to: Box #4642, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Full time **warehouse** employment; must be willing to learn; hard working; good in math and memorizing; also some knowledge of the Dutch language; located near Hamilton, ON; applications in own handwriting, stating full details and wages expected, to: Box #4647, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

REAL ESTATE

Rooster farm; excellent operation with modern barn and equipment; solid, 4 bedroom, 2 storey home and located in excellent area for Chr. Ref. church and school in Hamilton; basic quota of 19,904 plus 5,000 class 2.

For more details call:
Fred Hagen, rep.

Keith Miller and Associates
Realty Ltd.
in Hamilton
416-389-9726

FARMS

150 ACRES; 2 barns; drive shed; pig barn; silo with automatic unloader and feeder; 3 bedroom home; \$150,000.

200 ACRES; large barn; 2 steel buildings; 3 bedroom home, can be severed into two; \$175,000.

LARGE DAIRY OPERATION, close to Orillia; good herd and milk quota; \$750,000.

Henry Zwiers, sales rep.
705-326-4131

WALTER DEAN REAL ESTATE LIMITED
107 Mississauga St. E.
Orillia
705-325-8193

London, Ontario



Stanley
Vandergoot
Real Estate

M.L.S. Realtor
1849 Dundas St.
London, Ontario
N5W 3E6



RELOCATING?
Office: (519) 451-3680
Res.: (519) 672-2283

REAL ESTATE

190 acres; naturally drained land; 43 tie-up dairy barn, includes 40 heifers; 4 bedroom home; asking \$225,000; near Dunnville; may be purchased with below farm.

198 acres; complete with 85 milk cows; milking parlour; freestalls; quota and machinery; in Dunnville area.

245 acre dairy farm; 120 purebred on R.O.P. 763 litres No.1 quota; 102,642 litres M.S.Q.; large barn; two silos; also optional 200 acres rental; full line of good equipment; must be seen to be appreciated; vendor anxious; good financing to qualified purchaser; located in Haldimund/Norfolk.

Palmerston area; good 200 acre farm; large barn; presently set up for 40 sow farrowing upstairs in barn; downstairs open housing for cattle, could easily be converted to dairy; 2 silos with unloaders. 4 bedroom, 2 storey home with 1 1/2 bath; combination wood/oil furnace; price \$235,000, 10 1/2% mortgage available.

Drayton dairy farm; approximately 146 acres; selling complete with 30 cows; extra bred heifers plus calves and yearling females; sizable No. 1 quota and M.S.Q. as well as feed and all farm machinery; owner will provide financing if necessary at reasonable rate; this property is well located fronting on main road at the edge of town; asking \$325,000.

Harriston dairy farm; 100 acres selling as going concern; cows, quota, farm machinery and feed; good small operation with 23 cows and No. 1 milk quota, good line of farm machinery as well as crops and feed; 4 bedroom home recently remodelled; nearly new implement shed; steel covered barn with new stable cleaner; the land is nearly all workable; asking only \$230,000 complete.

Many more farms available.
Please call:

BEN VANDERZWAAG
REALTY LTD.
636 Upper James St.
Hamilton, ON
1-416-387-9100 Hamilton
1-519-638-3319 Drayton

PERSONAL

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

Een alleenstaande man die moeilijk aan het alleen zijn kan wennen, zou graag in contact komen met een vrouw die ook naar gemeenschap zoekt. Ik ben goed gezond, heb een goed pensioen, rijd nog auto, kan overal nog heen. Maar doe dat liever samen dan alleen. Schrijf maar naar Calvinist Contact, #4650, 99 Niagara St., St. Catharines, ON L2R 4L3

P.S. U kunt in het Nederlands of in het Engels schrijven. Ik ben lid van de Christian Reformed Church.

EMPLOY. WANTED

Male, single 19 years, seeks employment on dairy farm; intern; has experience in milking, feeding and general work; wants to learn and to start immediately. Phone (416) 899-1608 or write: Gerry Van Yken, R.R.#1, Wellandport, ON L0R 2J0

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
519-482-3455

Approximately 100 farms for sale — cash crop — dairy — beef — sow — hog — layer hens — broiler — poultry breeder — sheep — general and hobby farms.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

FOR RENT

FLORIDA: Near Bradenton, trailer 15', in a quiet park. For more information call: (416) 895-4389.

FOR SALE

DAYTONA BEACH AREA: nice house, completely furnished; large lot; garage; 1 mile from ocean beach; close to everything; quiet street; asking \$32,000 U.S.; Call: (519) 621-3616 now, or (904) 788-4550 in November.

FOR RENT

Clearwater/St. Petersburg Beach area, Florida

FOR RENT: In Indian Rocks Beach, a 2 bedroom condominium (approx. 1,300 sq. ft.), corner ground floor with panoramic view of Boca Ciega Bay. Completely furnished. Across road from Gulf of Mexico. 30 minutes from Beach Gardens, 90 minutes to Disneyworld. An ideal vacation place. RATE: US \$240 per week and up, depends on season. For details/reservations write: P.O. Box 216, Station R, Toronto, ON M4G 3Z9 or phone evenings: (416) 445-1359.

Let's Play Chess

Eight contestants have entered the tenth Calvinist Contact Chess Championship. All of the contestants will play the number of games they requested. The three players with the best percentage points may advance to the Finals if they wish. Each contestant will receive at least one personal score sheet for each game and one extra game score sheet for each game he is White.

The contests are: K. Amelings, Strathroy, ON; M. Aplitus, Mississauga, ON; A. De Weerd, Weyburn, SK; J. Eisen, Renfrew, ON; P.W. Lamain, Trenton, ON; G. Otten, Beamsville, ON; and J. Vander Geest, Strathroy, ON.

The rules are as close as possible to over-the-board-chess.

1. Once a legal move has been made (sent) on the game score sheet, it cannot be changed.

2. You must send a move within 2 days of receiving your opponent's move. If you cannot because of holidays or illness, etc. send a note instead. Any complaints regarding breaking of this rule must be accompanied by the postmark date and actual received date of four consecutive moves, and a copy of the game sheet. If there is sufficient evidence of tardiness, the game will be defaulted.

3. The winner notifies me with the game sheet included. If it is a drawn game, White should write.

4. You may consult any book, but no other person.

5. Use standard English notation. If your moves are ambiguous, your opponent may legally interpret the move his way.

6. Tie-breaking will be decided on the least number of moves played in all games.

7. Games not finished by June 30, 1983 will be judged.

8. If you and your opponents wish to use other methods to indicate your moves, you may do so. However, I have seen from previous years that disagreements are more likely to develop.

Hope you all have a good time with the 1982 Correspondence Games!

Celebrating our 25th Anniversary

PLAN TO ATTEND AACS 25th Anniversary Hostess Suppers!

We hope you'll be able to attend one of these Hostess Suppers in your area to help us celebrate 25 years of God's extraordinary blessings. Join with us in fellowship, listen to a speaker from the Institute, enjoy music and a slide program. See local announcements and the Calvinist Contact Calendar for times and places.

Join us in one of these locations

Alberta:
Calgary
Edmonton
Red Deer/Lacombe

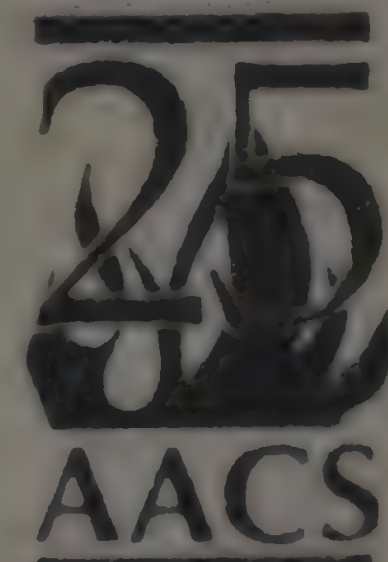
Prairies/Northern Ontario
Regina
Thunder Bay
Winnipeg

U.S.A.:
Chicago
Grand Rapids
Philadelphia
Pittsburgh
Sioux Center

Ontario:
Barrie
Belleville
Bowmanville/Oshawa
Brampton
Brockville
Burlington
Chatham

Forest
Georgetown
London/Strathroy
Ottawa
Owen Sound
Sarnia
St. Catharines
Woodstock

Celebrating the AACS Anniversary in local communities



229 College Street
Toronto, Ontario M5T 1R4
Telephone (416) 979-2331

Building for tomorrow's generation

Africa may become "model for the local church"

LILONGWE, Malawi (EP) — Three hundred and forty participants from 130 church groups and Christian organizations from 29 African countries and friends from abroad gathered here for the 4th General Assembly of the Association of Evangelicals of Africa and Madagascar September 6-13.

tember 6-13.

In opening remarks at this historic event, Dr. Tokunboh Adeyemo, AEAM general secretary and chairman of the World Evangelical Fellowship, said, "During the past two decades of Christendom our emphasis has been on the para-church organization.

Good as this may be, it is neither biblical nor safe. Central to the heart of God and the Scriptures is the church. I suspect that something is radically wrong with our ecclesiology. It is my hope, therefore, that the Assembly shall place the proper priority on the local church. AEAM

and its member bodies are committed to this vision."

Challenging the assembly delegates to grasp afresh the vision of the importance of dynamic and solid local churches in Africa, Samuel Odunaike, president of AEAM and chairman of the Nigerian Evangelical Fellowship, said, "If Europe gave the world modern missions and the United States gave the 20th Century the impetus for world evangelization, let Africa rise today and offer the world a model for the local church. Earth will rejoice and heaven will be glad."

By Grace Through Faith

by Remkes Kooistra

Handbook of the Reformed faith

A concise summary of what we believe for advanced catechism classes, study groups, and personal enrichment.
Complete with review questions.

\$3.⁹⁵

(with volume discount)

Guardian Publishing

99 Niagara St., St. Catharines, Ont. L2R 4L3.

BACK TO GOD HOUR RALLY

in
St. George's Anglican Church, Woolwich Street, Guelph
on

Saturday, November 7, 1981

at 8:15 p.m.

Speaker:

Rev. Jerry Vreeman

of The Back to God Hour Radio Ministry & C.R.C. T.V.

Special Music:

The choirs & brass of the
Ontario Christian Music Assembly
of Toronto & Bowmanville
under the direction of

Leendert Kooy

Andre Knevel — at the organ

Come sing along in a wonderful
night of Christian fellowship.

Clinton

The same program will take place in the
Clinton Chr. Ref. Church on

Friday, November 6, 1981 with local choirs.



Christian Parents Building a Child's Character

Hans W. Zegerius

Christian Parents: Building a Child's Character

by Hans Zegerius
Hardcover: **\$8.95**

A gift for the entire family

"This book is essentially a plea that parents assume the responsibility to love, to teach, and to admonish the children given to them by God. The book is well-organized, in places humorous, and written in a style easily understood by the ordinary Christian parent."

— Presbyterian Record

"If you are looking for a book that uses scripture texts authoritatively as the basis for parents' role in nurturing children, you will find helpful material in this book."

— Canadian Baptist

"This is a book with dignity and deep thought, written by a man with a gift for teaching. Although subjective in approach, it maintains a broad perspective and demonstrates the great potential of the Christian family as it struggles against stream in secular society."

— Mennonite Brethren Herald

Order from:

GUARDIAN PUBLISHING

99 Niagara St., St. Catharines, ON L2R 4L3

Please send me _____ copy(ies) of *Christian Parents*
by Rev. Zegerius. I have enclosed \$8.95 per book, plus
45¢ postage and handling.

Name _____

Address _____

_____ Prov. _____ Code _____

EVENTS

FALL CONCERT
Brampton Christian Choral Society
"Praise the Lord"
and
St. Catharines Male Chorus
"Collegium Musicum"

will hold a special concert of choral music featuring anthems and spirituals with piano and organ accompaniment.
in the
Brampton Second Christian Reformed Church
Steeles and McLaughlin, Brampton
8:15 p.m., Sunday, November 8, 1981
Admission will be free but a collection will be taken for the organ which is scheduled for renovation.

CALENDAR of EVENTS

Ontario

- Nov. 6 & 7 AACS 25th Anniversary, Toronto celebrations.
Nov. 7 Ontario Alliance of Chr. Schools will hold its annual, general meeting on November 7, 1981 in the Woodstock Chr. School.
Nov. 8 Brampton Christian Choral Society "Praise the Lord" and the St. Catharines, male chorus "Collegium Musicum" will hold a combined concert at 8:15 p.m. in the Brampton Second Chr. Ref. Church, corner of McLaughlin and Steeles, Brampton.
Nov. 9-10 Opening conference sponsored by the Council of Christian Reformed Churches in Canada, open to the public. Theme: "The Task of the Church as Institute in Relation to Current Public Issues," Toronto (Willowdale) CRC, beginning at 2 p.m. and ending Nov. 10 at 4:30 p.m.
Nov. 10-12 Biennial meeting of the Council of Christian Reformed Churches, Toronto (Willowdale) CRC, beginning at 7 p.m.
Nov. 13 AACS 25th Anniversary Celebration in Edmonton. At The King's College, 7:00 p.m. Speaker: Dr. Calvin Seerveld.
Nov. 14 20th Anniversary Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Metropolitan United Church on Bond Street in Toronto at 8 p.m. Organist Mr. Andre Knevel.
Nov. 14 Fryske Joun. November 14 yn Jarvis. De jouns 7:30 ure yn de Jarvis Dis. Chr. Skoalle.
Nov. 19 Christian Farmers Federation of Ontario Provincial Board Meeting in Milton, ON, 10:00 a.m.
Nov. 21 Arts and Crafts Festival in the Toronto District Chr. High School in Woodbridge.
Nov. 21 Organ recital on the Karl Wilhelm organ in the Grace Chr. Ref. Church of Scarborough by Henry Hageman.
Nov. 27 Curriculum Development Centre Annual Meeting. Dr. Gordon Spykman will speak on the topic "Schools and Society". Time 8:00 p.m. Location: Toronto District Christian High School, 7900 Kipling Ave., Woodbridge, ON.
Dec. 9 Annual Convention and Banquet, Christian Farmers Federation of Ontario, University of Guelph, Guelph, ON.
Dec. 20 Brampton Christian Choral Society "Praise the Lord" will hold its annual Christmas concert at 8:00 p.m. in the Brampton Second Chr. Ref. Church, corner of McLaughlin and Steeles, Brampton.

Harry Houtman plans to be in the following areas for free personal visits:
November 4,5 — Orangeville, Owen Sound
November 17-21 — Kingston, Brockville, Ottawa, etc.
God's World and God's Word — through photography: Noted Canadian photographer Don Van Polen will present a powerful program of slides and sound, featuring a 30-foot screen, six projectors and vivid narration, throughout Ontario. The following is his itinerary.
For location, check local promotion.
Toronto: Sunday, Nov. 1 Bramalea: Sunday, Nov. 1
BACK TO GOD HOUR RALLIES
Nov. 1: London/St. Thomas, with Rev. W. Boonstra.
Nov. 6,7,8: Wingham/Guelph, with Rev. J. Vreeman.
Dec. 12,13: Chatham/Sarnia, with Rev. J. Vreeman.
AACS Anniversary
Nov. 6, 8:00 p.m. Celebratory worship service in the Willowdale Christian Reformed Church. Address by Rev. H. VanAndel.
Nov. 7, 3:00 p.m. Anniversary celebrations at the Thistletown Collegiate in Rexdale, including serious and light-hearted glimpses of AACS history.
Nov. 7, 6:30 p.m. Banquet at Toronto District Christian High School Woodbridge. Speaker: Dr. B. Zylstra.

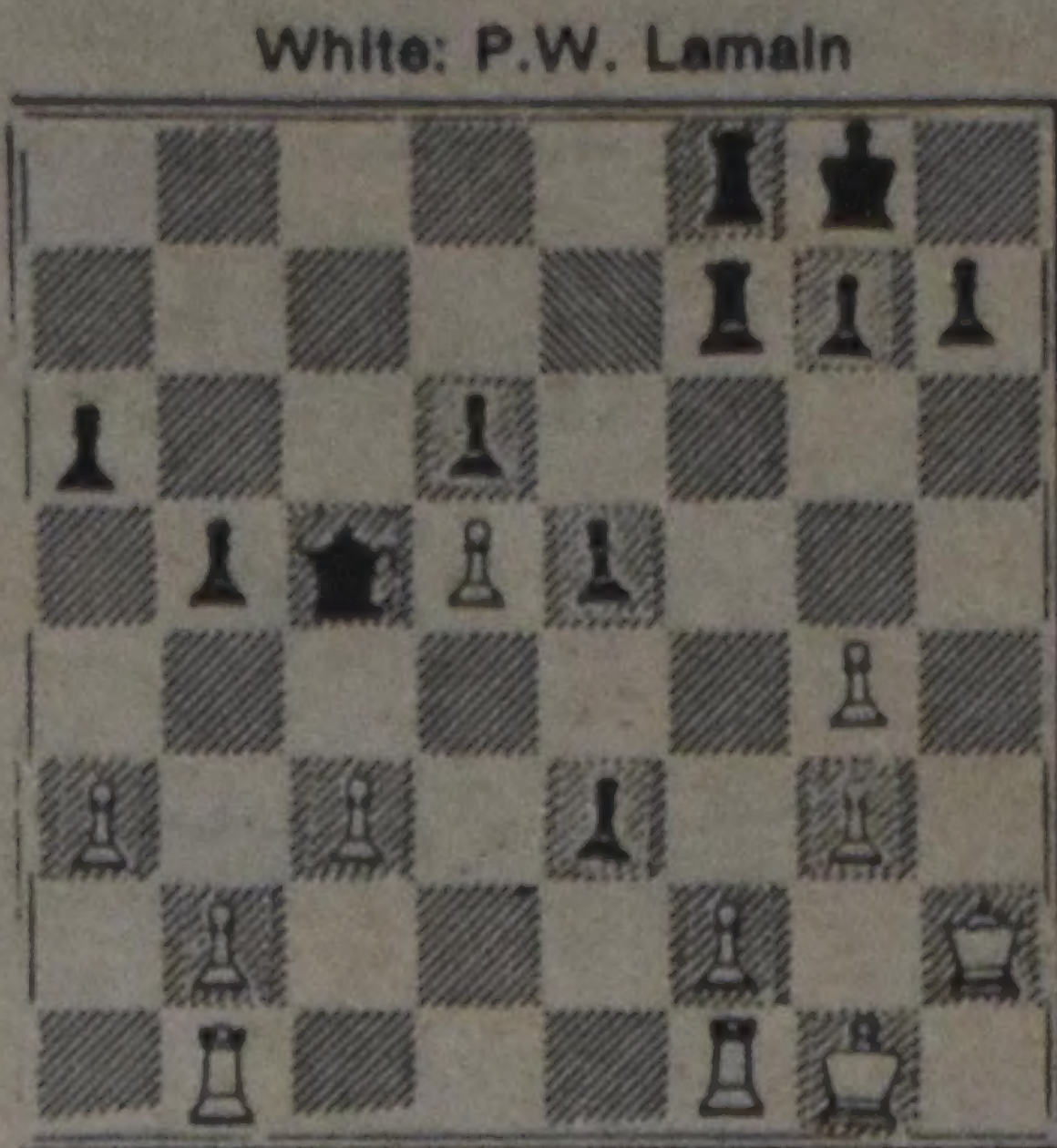
NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Nov. 6	Wed. Nov. 4	Fri. Oct. 30-10 a.m.	Wed. Oct. 28-noon
Fri. Nov. 13	Wed. Nov. 11	Fri. Nov. 6-10 a.m.	Wed. Nov. 4-noon
Fri. Nov. 20	Wed. Nov. 18	Fri. Nov. 13-10 a.m.	Wed. Nov. 11-noon

LET'S PLAY CHESS

Editor: Pete Leyer
Correspondence Chess Results 1981
The first game has been completed of the 1981 Series. A quick result, considering the long postal strike.

P.W. Lamain 0 W.L. Boer 1
Game: Rooks and Queens
Do you know how to use your Rooks and Queen in the opening and middle game? A foray into enemy territory, often tried by beginners, is usually suicidal. In the back rank, they often seem so useless. Follow this game closely and you will see their power used well.



- White: P.W. Lamain
Black: W.L. Boer
- | | |
|------------|---------------|
| 1. P-K4, | Black |
| 2. N-KB3, | W.L. Boer |
| 3. P-Q4, | P-QB4; |
| 4. NxP, | P-Q3; |
| 5. N-QB3; | PxP; |
| 6. B-K2, | N-KB3; |
| 7. N-KB3, | P-QR3; |
| 8. B-K3, | P-K4; |
| 9. P-QR3, | QN-Q2; |
| 10. N-Q2, | P-QN4; |
| 11. O-O, | B-N2; |
| 12. B-B3, | R-B1; |
| 13. P-R3, | N-B4; |
| 14. K-R2, | B-K2; |
| 15. R-B1, | O-O; |
| 16. B-N5, | R-B2; |
| 17. PxN, | Q-R1; |
| 18. R-QN1, | N-N5 ch., |
| 19. N-Q5, | BxB; |
| 20. PxB, | R-Q1; |
| 21. QxB, | QBxN; |
| 22. P-KN3, | BxN; |
| 23. Q-N5, | Q-B1; |
| 24. Q-R4, | P-B4; |
| 25. BxN, | R-B1; |
| 26. P-QB3, | N-K5; |
| 27. K-N1, | PxB; |
| 28. Q-R2, | QR-B2; |
| | Q-QB4; |
| | P-K6; |
| | White Resigns |

Saturday, November 21, 1981
Organ Recital on the
Karl Wilhelm Organ
in the Grace Christian Reformed Church of Scarborough
by
Henry Hageman

Works by: Sweelinck, Frescobaldi, Buxtehude, Bach, Balbastre, Boehm, Stanley, Brahms, Michelsen and Simon C. Jansen.
All proceeds to support Toronto District Christian Highschool
Tickets: Adults \$4.00, Children & Students \$2.00
Easy access from 401 — ample parking

25th ANNIVERSARY
Emmanuel Christian Reformed Church

Calgary, Alberta
December 5 and 6, 1981
Former members and friends are invited to participate in the commemorative events - a supper and social program on December 5 and worship services on December 6.
If you plan to attend, please register with:
H.W. VanBrummelen
1928 Glenwood Dr., S.W.
Calgary, Alberta
T3E 3Y5
Phone: (403) 242-3228
(also indicate if lodging is required)

Niagara League
plans yearbook

by Annette Snip

Miss Snip is a member of the Niagara League Yearbook Committee of the Young Calvinist Federation.

It is another year of new beginnings for many of us. All the societies once again start up the new season to learn more about God's Word and of worship and song.
In the coming-up season of 1981-82, the Niagara League Young Peoples plans to put together a yearbook.

The theme has been chosen as: "Put On The Armour of God." This theme is taken from Ephesians 6. Putting on the Armour of God means to place the Word of God in our hearts and minds and to use it as an instrument to withstand any evil which comes to us. We must always be ready and stand firm in Christ, putting on the full Armour of God, as it states in verse 11. Thus the result is, being an instrument of God, to show others that we are Christlike and a chosen people.

The proceeds of this yearbook will be going to our League Fund Raising Project, a C.R.W.R.C. mission field, Somalia, located on the east coast of Africa. The villages in Somalia are being bombed and many run to the hills to escape.

Our yearbook will consist of society pictures and many league events.

Also, each society will be responsible for their share of advertising so that the minimum cost will be \$2.00 each. The yearbook staff consists of about 15-20 members and the planning and work has already begun.

We're doing all we can to make it work and it hopes to be a great success.

ANNOUNCING!!!

an event in C.C.'s
Calendar of Events
is one of the
best ways to
inform your
community!

Wy hawwe wer in
Fryske
joun!

november 14 yn Jarvis
De jouns 7:30 ure yn de
Jarvis Dis. Chr. Skoalle
mei stikjes, foardrachten en sjongen

Books

Excerpts from **A Terrible Beauty**, a first hand record of the Canadian overseas War experience.



INFANTRY, NEAR NIJMEGEN, HOLLAND as it appears in **A TERRIBLE BEAUTY**, a collection of paintings and writings of Canadians by Canadians in the two World Wars.

Ortona

It's December 20, 1943. You wonder what it's like back home. But you slap that aside. You've got to be on your toes for this one. You're carrying the Bren.

The unit, the sergeant tells you, is going to swing north from the crossroads against the town. You glance up, see the odd building silhouetted by fire and explosions. You wonder what it's like for the men in there. Then you think, "Tomorrow I'll be killing them—if they don't kill me first." This first group of houses. Your section goes in, secures, then gives covering fire for the next bunch. Fire and movement. Okay.

It's quiet for a while. You suddenly think of a movie you saw once where the officer leaped up, blew a whistle and shouted, "Let's go men!"

Only it doesn't happen like that. The noise of the barrage as it smashes into this town called Ortona cuts off just about everything. You feel cold. You feel hot. You're on your feet, moving up. The noise grows louder. It's like nothing you've ever heard before. A Cheese-cutter burps out from the dustiness of a new day. You run across a road. A man beside you goes down. Another one cries out. You don't know who they are. You haven't got time to find out.

Now you're in a street. Only it doesn't look like a street. "Bren over there!" And you lug it into the doorway. Set it up. Fire. You see some grey figures tumble down, stir, and are still. You only catch glimpses of this. You're on your feet again, moving. The day goes on. You don't eat. You don't stop. There isn't time. Something crashes beside you. A cloud of dust. Falling bricks. A whine. You see the sergeant grab his middle. Almost in slow motion you watch his Tommy gun hurtle through the air. He doesn't cry out. Just goes down.

A tank moves up behind you. Jarring crashes. Sharp rattles. The corporal yells, "Bren gun over there!" You get it there. You've got one man with you. You're still alive. But you can't hear anything much anymore. You're fighting on instinct now. Instinct, guts, and—what? But you keep moving forward. They tell you to hole up here. You take up defensive positions. It's nearly night again. You sit down. Rest. Rest. You feel nothing. Only a weariness so great you couldn't sleep if they'd let you.

Cliff Bowering

Holding fire

Suddenly I see this German running at us. I didn't know whether he was trying a single-handed charge or if he had anyone with him. So I was going to take a bang at him but my tommy gun jammed. So he put his hands up and looked at me and looked at the tommy gun and saw that it was jammed and gave a little smile and shrugged his shoulders and I gave a little smile back. They're only people. It comes as a shock, really.

Bud Street

A Terrible Beauty: The Art of Canada at War

by Heather Robertson; James Lorimer and Company, Publishers, Toronto, ON, 1977; cloth, 238 pp, \$15.95.

Twice in this century Canada has gone to war in Europe. During both conflicts, the servicemen and women recorded their experiences and expressed their feelings in letters, journals, stories, songs and drawings. Also, many of

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The Road to Nijmegen

December my dear on the road to Nijmegen
between the stones and the bitten sky
was your face

Not yours at first
but only the countenance of lank canals
and gathered stares
(too rapt to note my passing)
of graves with frosted billy-tins for epitaphs
bones of tanks beside the stoven bridges

and old men in the mist
hacking the last chips
from a boulevard of stumps

These for miles and the fangs of homes
where women wheeled in the wind
on the tireless rims of their cycles
like tattered sailboats
tossing over the cobbles

and the children
groping in gravel for knobs of coal
or clustered like wintered flies
at the back of messhuts
their legs standing like dead stems out of their clogs

Numbed on the long road to mangled Nijmegen
I thought that only the living of others assures us
the gentle and true we remember as trees walking
Their arms reach down from the light of kindness
into this Lazarus tomb

So peering through sleet as we neared Nijmegen
I glimpsed the rainbow arch of your eyes
Over the clank of the jeep
your quick grave laughter
outrising at last the rockets
brought me what spells I repeat
as I travel this road
that arrives at no future
and what creed I can bring
to our daily crimes
to this guilt
in the griefs of the old
and the graves of the young

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Books

Autobiography

Autobiographies can be self-serving

Terry Bradshaw: Man of Steel by Terry Bradshaw with David Diles; Zondervan, Grand Rapids, MI, 1979; R.G. Mitchell, Willowdale, ON, cloth, 195 pp. Reviewed by L. Gregory Bloomquist, Spain.

Having read, Terry Bradshaw: Man of Steel, I'm still trying to figure out why this book was written. This combined effort of autobiography, biography and testimonial, is directed at the (non-Christian) football enthusiast. The language is catchy ("gonna") in journalistic style. Bradshaw's life (football career, family background, marriage problems, faith) are opened to public view. He points out endlessly that he's just a simple, unlearned

fellow from Louisiana; he also points out endlessly that, contrary to what everyone says, he's not a dummy. Such parading of public and private life, combined with personal apologetics, seems to be this book's reason for having been written.

Thus, the theology of the book is wholly bound up with Bradshaw's life. The non-Christian who reads this book will be woefully misled. He will know of a God who is a kindly, personal force, who applauds our best efforts and really wants us to be all we can be. We will be on good terms with this God if we study his Word and commit and rededicate (endlessly!) our life to him, that is, if we learn the lessons T. Bradshaw has learned.

Thus, God wants Bradshaw to be happy and to be all he can be. The Holy Spirit works in us as long as we try (Roger Staubach's words). God is the one who gave Arnold Palmer his talents in order to raise the cash value of the prizes at which pro-golfers aim! In other words, the God of this book is purely functional: men serve him for their own interests.

Much of the poor theology in this book can be traced to two problems in Christianity. First, **Man of Steel** constantly voices the view that this world is only passing and that a better one awaits us. This dualism is at the root of Bradshaw's inability to answer tough ethical questions (what is a Christian to do about wealth, about marital tensions,

about God favouring two opposing football teams — read, warring nations).

The second problem concerns the way in which new Christians or famous Christians are paraded before the watching world as examples or teachers. The picture of Christianity which this book sets forth may be that of an honest and sincere individual, but it is a picture of an unsound Christianity.

Thus, my problem with why this book was written concerns the picture of Christianity it consciously sets forth. I can only hope that not every Christian who becomes famous or every famous person who becomes a Christian will feel that it is God's will for him to write a book about his

experience. Having read this book, I may know Terry Bradshaw's story better, but I feel that my Lord's own story has become quite garbled along the way.

Ecclesiology

Update on the Catholic Church

1981 Catholic Almanac. The Most Complete One - Volume Encyclopedia of Catholic Facts and Information on the Church, edited by Felician A. Foy, O.F.M.; Our Sunday Visitor Inc., Huntington, IN; Trinity Press, Burlington, ON, 1981; cloth, 648 pp., \$10.95. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON.

The 1981 Catholic Almanac is indeed what it claims to be — a complete single volume of information about the Roman Catholic Church. It contains special features such as a declaration on the views of Father Hans Kung; a discussion on energy and environment, liberation theology, and bio-ethics. It provides vital statistics on the Roman Catholic Church worldwide, a glossary of terms, excerpts from scores of addresses and documents. Information can be found on all the agencies of the Roman Curia, papal diplomats, and Judaism and Islam. Concise and illuminating articles on nearly every imaginable subject of interest to the Catholic can be found in this work.

The Almanac is an excellent and indispensable tool, not only for the Roman Catholic, but also for the Protestant who wants to keep up to date with the doctrinal developments and activities of the Roman Church, though this church still doesn't appear to have altered its views on the Reformer Calvin. "From 155 until his death Calvin was the virtual dictator of Geneva, the capital of the non-Lutheran Reformation in Europe," it says.

This handy reference is well worth the price!

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